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JONES, ROBERT.

FIFTY YEARS IN THE LOMBARD
STREET CENTRAL PRESBYTERIAN
CHURCH

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FIFTY YEARS

IN THE

LOMBARD STREET

Central Presbyterian Church

BY

ELDER ROBERT JONES

PHILADELPHIA

1894

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DEDICATION.

TO THE CONGREGATION OF THE LOMBARD STREET
CENTRAL PRESBYTERIAN CHURCH, PHILADELPHIA.

Dear Brethren and Sisters!—This history of fifty years I dedicate to you, praying, that as you read the doings of your predecessors, you will avoid their errors and emulate their virtues. I have tried to be plain and truthful, commenting only as I felt it my duty to God and to you. We have much to thank God for,—the mind and spirit that influenced us in withdrawing from the Mother Church, His blessing to us, under the different Pastors, Elders, and Trustees, and the laborers in Sabbath-school, Dorcas, Young People's and Willing Workers' Associations. Mark the men and women that have made our history glorious in the sight of God and man, and kept us as a Church free from the corrupt and vile; and when another fifty years shall have passed, may those then living say, as we do now, “Hitherto the Lord has helped us.”

ROBERT JONES.

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PREFACE.

PRESBYTERIANISM with the colored people of Philadelphia began in 1807. John Gloucester, Sr., a native of Tennessee, was employed by the Evangelical Society (Presbyterian) to labor as a missionary. He commenced his work by preaching in private houses, but such was the number of people that attended his ministry, that in a very short time no private house could be found to contain them that flocked to hear him explain God's word. This led to street preaching. The people were notified that in clear weather he would preach at Seventh and Shippen (now called Bainbridge) Street, and when it was not favorable he obtained the use of a shoolhouse near by. Mr. Gloucester was a sweet singer, holding his audience spellbound by the melody and rich tones of his voice; in prayer he was mighty; such was his fervor and energy, such his wrestling, that souls have fallen under its power deeply convicted of sin. An anecdote is related of him: When he came to Philadelphia he boarded with a man named Jacob Craig, whose wife was a very

pious woman, and attended the ministry of Mr. Gloucester in his open-air preaching. Mr. Craig was a sailmaker, and at the same time a great fiddler, which was a source of unhappiness to his wife. After his daily toil was over, and Mr. Craig became rested, he would invariably while away the evening by playing his fiddle, to the annoyance of his wife. Jacob was not like Jacob of old; he knew more of his fiddle than of his God, and perhaps loved it more. Things went on in this way until Mr. Gloucester proposed to Mrs. Craig to have a series of prayer meetings at her house. It was accepted, and Mr. Jacob Craig was duly informed. At first he objected; but his wife, true as steel to her purpose, and faithful to her God, pressed her cause so earnestly to her husband that he consented, determined, however, to hire a room adjoining the prayer meeting, and so annoy them by continuing to play his fiddle. This he put into practice, so that while there was praying in one apartment there was fiddling in the other. Here there was a difficulty as to who should yield in this. Mr. Gloucester's advice was sought. He replied that he was contented to remain where he was; it was an open field and a fair fight, and that was all he asked. From that decision there was no appeal—God approved it. In a few nights after there was no sound of a fiddle heard. A few evenings after,

Mr. Jacob Craig came home and attended for the first time the prayer meeting; a very little while after he was seen to weep, then heard to exclaim: "God have mercy on me, a poor miserable man." The battle was fought—the prize was won. The Lord had mercy on the man; he was converted, and afterward set apart as an elder in Seventh Street Church, under Mr. Gloucester, through whose instrumentality he was brought into the fold of Christ, and into the marvellous light and liberty of the children of God. Mr. Craig continued in the church, a pious and devoted Christian, until the day of his death, and entered into that rest that remains for the people of God. Mr. Gloucester's deep piety and earnest devotion to his calling made him very many friends among the rich and influential citizens of Philadelphia; not only such men as Rev. Drs. Alexander, Green, Janeway, Potts and others, but Dr. Rush, the world-wide-known philanthropist of Philadelphia, was almost a regular attendant wherever he preached. Messrs. McMullen, Markoe, Ralston, Jenkins, Sawyer, and other citizens of influence, encouraged his heart and strengthened his hands by their presence and support, and under God lightened his labors and cheered him in his duties. Mr. Gloucester's motto was to "wear out; to rust out, never." As early as 6 o'clock in the morning, he would take his stand on the corner and

sing, drawing a large crowd together; then he would preach the word of Life to the people; and such was the moral effect, that persons keeping dramshops in the neighborhood for the sale of that soul-and body-destroying agent, ardent spirits, would not open their grogeries until "meeting," as they called it, was over. Mr. Gloucester's manner was bold, his voice clear and loud; in his invitation to the trembling mourner and earnest inquirer, he was interestingly mild and inviting; but to the careless sinner, in his denunciation he was terrible. The flashes of his eye, his tall, commanding figure, his gestures at the same time giving a cast to his earnestness of soul, at once struck and awed the most wayward and inconsiderate. It has been said of him he was wise to win souls.

Mr. Gloucester had considerable labor to undergo during his brief ministerial career,—not only the care and burden of the church, not only the hopes of the people confiding in him filled his heart and soul with much anxiety, but there were his wife and six children in slavery; it was not possible for him to rest quiet and at ease under such circumstances as those. He travelled extensively North and South, raising collections or contributions in order to purchase the freedom of his family. He crossed the ocean to England and pleaded for money; he was successful, returned to America, and purchased them, rejoicing to

have them free, to call them his, to see them settled in Philadelphia, happy and cheerful, and then give himself again to the labor of the ministry and to building up the church. In order to support his family Mr. Gloucester opened a pay-school in a frame building near the church, and employed teachers to assist him, among whom were Messrs. Cornish and Hughes, who afterward studied for the ministry; and Mrs. Coperson, Bass, Nelson, Osborne and Pinkerton, a Quaker lady who wanted to take the children to Quaker meeting on Fourth-day morning, but Mr. Gloucester would not consent. With the school, and his children being put to work when they were old enough, he managed to get on tolerably well, and Jeremiah, his oldest son, was sent to college under the care of the Presbytery. Mr. Gloucester expected that Jeremiah would succeed him in the First Church, but after his death there arose opposition to the son, that resulted in the formation of the Second Church with Jeremiah as pastor. The Rev. John Gloucester did not live to old age; his life was full of toils and anxieties; being a slave, and coming to his freedom through the efforts of the Rev. Dr. Blackburn, and then working for the freedom of his family and trying to do all the good he could for his fellow creatures, he surely did not "rust out," but was called from labor to reward, the 2d day of May, 1822, in the 46th year of his age.



HISTORY.

FIFTY years ago, in the old First African Presbyterian Church, Seventh Street below Shippen (now Bainbridge Street), this congregation began its distinctive work for Christ; and as we look back over all those years, those of us who are still living, how vividly, like a bold, clear picture, come to us many of the scenes of the past. It might not be a continuous history—for we forget much that passes—but there are incidents here and there, all through our lives, that are ever fresh, ever green. There are few living that remember the causes that led to the “coming out,” few that recollect the admission of large numbers of new converts to the Second Church during the great revival of 1841 and 1842. The part that some of them were constrained to take in the question then pending as to whether S. H. Gloucester should occupy the pulpit of the Second Church or not, resulted in the following paper being drawn up and presented to the Presbytery, which granted the petition, after much opposition, and in 1844 constituted the new church.

PETITION TO PRESBYTERY.

At a meeting of those members of the Second African Presbyterian Church known as the majority, it was resolved that to save contention they would not attend the intended congregational meeting of the Second Church, but that a committee be appointed to draw up and present to the next meeting of Presbytery a declaration of their sentiment and intentions. We, the committee, therefore appear before you and ask Presbytery to divide us as a congregation.

In asking this we would lay before you the following reasons: It is well known that for a number of years two parties have existed in the church, and though quietness might reign for a period, yet when anything important or exciting comes in our midst, we find them true to the disposition of their minds, in hostile array against each other. To enter into detail and endeavor to search the difficulties to their origin, would only be a useless waste of time, and show to the shame of both parties that private affairs have been shamefully mingled with Church business, and individual differences suffered to intrude themselves in congregational matters, until at last that which commenced in the Board has run through the session, and, like the poisonous nature of disease, disseminated itself through every member of our once beloved Zion. The Sabbath-school, Bible-class,

singing-school, and even families, have not been exempt from the peace- (and we fear if persisted in, soul-) destroying blast. And, brethren of the Third Presbytery, we would here give you to understand that we do not intend to make any charges before you against those brethren ; and God save us from doing it in the community, especially the giving to the winds the private character for years past of any of them ; for the system of ethics that we have been taught gives us to understand that there is no vice more inhuman than spreading the tale of actions which if done by ourselves we would wish buried in eternal oblivion. But lest you should think we have not sufficient grounds for dissatisfaction we would state a few of the occurrences that bear heaviest on our minds. You are aware that Stephen H. Gloucester has been charged in Presbytery and elsewhere with being the life of contention, in our midst. We do not appear here to vindicate the character of any one, further than it is connected with our own as a portion of the Church ; we therefore state that instead of being the soul of contention, had the Session acted in accordance with a resolution of theirs, moved by Mr. Gloucester, nominating Rev. Mr. Beman for trial and election as Pastor ; and also granted the people an election for more Elders, as they agreed ; had they carried out these resolutions, and not because they were made by a

proscribed man, expunged them as they did ; we might now, with the blessing of God, be at peace. From this may be dated the endeavor to draw on one side or the other the young that had recently been added to the church. Mr. Gloucester was acting as stated supply, and endeavored to keep the zeal of the young converts alive by encouraging prayer meetings among them ; these while he continued were cramped ; as soon as he left, even more license than he gave was offered. Passing over many other occurrences we come to the time when the name of S. H. Gloucester was brought before the people for their approval as stated supply. We had just come from Presbytery, where our affairs, as we fondly hoped, had been amicably adjusted. Mr. Gloucester had acted in accordance with the request of Presbytery in not speaking in the church ; but the session would not comply with the injunction of Presbytery in requiring of Samuel Nickles his resignation. When the meeting took place the session proposed Mr. Beman, hoping to keep Mr. Gloucester out ; but the majority sustained Mr. Gloucester and also carried the election for Trustees. Suit was then brought to keep us out of our rights. We are tired of this contention, and cannot accept the declaration of Mr. Nickles, "that the session is the door of the Church; when they shut none can open, and when they open none can shut." We therefore

desire Presbytery to form us into a separate Church. Candor demands us here to say that it will be useless in Presbytery to appoint either committee or congregational meetings anymore, our minds are made up, and we believe the other brethren can get along better without us. The session of our Church put themselves above people and Presbytery, and it is useless to keep us with them. We have the names of nearly eighty persons who ask to be organized as the First Central Colored Presbyterian Church.

May God grant that whatsoever is right may eventually come to pass.

Committee:—Jesse E. Glasgow, Wm. Laws, John P. Worthington, William Brown, George Roberts, and Robert Jones, Secretary.

ORGANIZATION OF THE LOMBARD STREET CENTRAL
PRESBYTERIAN CHURCH.

Philadelphia, July 22, 1844.

We, members of the Second African Presbyterian Church, Philadelphia, who had petitioned Presbytery for a new organization, to embrace them and others who might be disposed to unite with them, assembled agreeably to notice which had been given in the First Colored Presbyterian Church, at 8 P.M., and were regularly organized by the Rev. John McKnight, the Rev. E. B. I. Richards, and the Rev. Robert Adair,

the committee appointed by Presbytery for that purpose. The following articles of association and covenant engagement were unanimously adopted:

(1) We, whose names are hereunto appended, in dependence on Divine Grace, do hereby associate ourselves together, to secure among us the regular administration of the word and ordinances; and do pledge to teach other our individual and zealous exertions to accomplish the great ends of church organization, viz.: the promotion of the glory of the Saviour; the edification of the people; the conversion of sinners; and the advancement of the general interests of truth and righteousness.

(2) We agree to be recognized under the title of the Lombard Street Central Presbyterian Congregation, Philadelphia.

(3) We receive and adopt, as the confession of our faith and the rule of our government, the confession of faith and book of discipline of the Constitutional Presbyterian Church in the United States of America.

(4) Each individual who shall be received into communion with us, shall be entitled to equal privileges with us, in the choice or dismission of a pastor, or ruling elder; a majority of votes on all such questions shall be decisive.

(5) We desire to be taken under the watch and

care of the Third Presbytery of Philadelphia and to subject ourselves to the control of that ecclesiastical body and of the higher judicatories of the Church, in which they are connected, engaging to yield them all due subordination and obedience in the Lord.

George Potter, Robert Jones, John P. Worthington, Sarah A. Worthington, William Laws, William Peters, Julia Brown, Margaret Brown, Elizabeth Jones, Belinda Davis, Lucinda Collins, Sampson Holbert, Richard Edwards, Eliza Edwards, William Brown, Anna Winrow, John Matthew, Rhoda Moore, Martha James, Jane Brown, Mary B. Harmon, Levi Bundick, Martha Warwick, Leah Warren, Anna Reynolds, Sarah Butler, Judah Reese, Jane Potts, Julia Burton, Julia Ann Jackson, Julia Ann Edwards, Marie Thompson, F. B. Thompson, Hannah Burton, Sophia Grey, Ann Maria Grey, George Roberts, Mary Ann White, Mary Salsey, Julia Ann Warren, John Gibbons, Ann Smith, Mary Williams, Hannah Richards, Caroline Freeman, Emily M. Freeman, Elizabeth Clements, Loretto Alexander, Mary Jamison, Sarah Dunmore, Louisa Manleff, Rachel Franks, Mary Bundick, Elizabeth Reed, Letitia Burton, Mary Jones, James Campbell, Maria Jones, Joseph Gardner, Mary Green, Mary Dillen, Caroline Homer, Sarah Peck, Henrietta Diggs, Emma Porter, Hannah Parker, Elizabeth Bostic, Hannah

Loyd, Mary Ann Jones, Elizabeth Roberts, Guy M. Burton, Amelia Carter, Cecilia Holman and Hannah Brown.

An election was then held for elders, and William Brown and Robert Jones were unanimously chosen. William Brown not being present, and Robert Jones having affirmatively answered the questions directed by the constitution to be proposed to persons to be ordained to the eldership, he was solemnly set apart to the office by prayer. An exhortation was then addressed to the newly ordained elder and to the people; and the meeting was adjourned by prayer, singing an appropriate hymn, and pronouncing the apostolic benediction.

PRESBYTERIAN CHURCH, MOYAMENSING,
Sabbath afternoon, August 4, 1844.

Wm. Brown, the lately elected elder, being present at this our temporary place of worship, and having answered affirmatively the questions directed by the constitution to be proposed to persons to be ordained to the eldership, he was solemnly set apart to the office, with prayer by the Rev. S. H. Gloucester; an exhortation was then addressed to the newly ordained elder; the congregation, having affirmatively answered the questions proposed to them, were also addressed, and the services were closed with the apostolic benediction.

Philadelphia, Friday evening, August 7, 1844.

The session of the Lombard Street Central Presbyterian Congregation met at the home of Mr. Wm. Brown, and was opened with prayer by the Rev. S. H. Gloucester, who had been previously invited to moderate the session. Wm. Brown and Robert Jones, the lately ordained elders (and who are the only members of session), were present and *Resolved*, (1) That Robert Jones be clerk of the session; (2) That the clerk procure necessary books for the use of session.

WHEREAS the congregation passed a vote to worship on the Sabbath at the Free Presbyterian Church of Moyamensing, until the first of September ensuing, Therefore

Resolved, That the session concur with them in their vote.

Resolved, That a female prayer meeting be established, to meet on Monday evenings weekly, to be conducted by Belinda Davis (who has been a conductor of such meetings since the establishment of the first colored female prayer meetings) and Eliza Edwards, subject to the control of the session.

Resolved, That a church prayer meeting be held on Tuesday evenings, to be conducted by the elders.

Resolved, That the administration of the Lord's Supper take place on the second Sabbath of September, and that notice to that effect be given to the congregation.

Resolved, That the session adjourn to meet on Friday evening next. Closed with prayer.

Friday evening, August 16, 1844.

Session met at the house of Robert Jones. Opened with prayer by the Rev. S. H. Gloucester, moderator. Wm. Brown and Robert Jones, elders, present. Mr. Jones laid before the session the following extract from a note to the committee of the church in answer to a communication to the trustees of the Second African Presbyterian Church, respecting the division of property:

August 6, 1844.

"It was on motion resolved, that we deem it to be inexpedient to take any action on your communication, as we deny the right of any Presbytery to interfere with the temporal affairs of our Church.

SAMUEL HARRISON, *Secretary*.

To Messrs. Potter, Roberts, Jones, Laws and Bundick."

The session thereupon *Resolved*, That the committee be requested to appoint their commissioner in accordance with the direction of Presbytery, and communicate again to the session.

WHEREAS The session and trustees of the First African Presbyterian Church kindly granted the use of their house to this congregation to organ-

ize in, Therefore *Resolved*, that a vote of thanks be tendered them for their kindness and the sexton be compensated one dollar for his extra trouble.

Resolved, That the first Sabbath in September be a day of fasting and prayer.

Resolved, That the clerk furnish the session with tokens, to be distributed to communicants, to enable the session to tell who absent themselves from the Lord's Supper.

Resolved, That it be a standing rule with this session in connection with the pastor, to visit the communicant members previous to the administration of the Lord's Supper.

Resolved, That the Rev. Robert Adair be invited to moderate the congregational meeting on the 23d inst. Adjourned with prayer, to meet on Friday, August 30th.

Extract minutes of congregational meeting regularly called by session, August 23, 1844, opened with prayer by the Rev. Robert Adair, who was invited by session to moderate the meeting. The object of the meeting was stated, viz.: to express how their pulpit should be supplied until a regular pastor could be obtained.

It was *Resolved*, That the Rev. S. H. Gloucester be elected stated supply for one year from the present time. After a short address from the moderator, the meeting adjourned with prayer.

Attest, ROBERT JONES, *Clerk of Session.*

August 30, 1844.

Session met according to adjournment. Mr. Brown not being present, nothing but an examination of candidate took place.

September 3, 1844.

Session met at the house of Robert Jones, and was opened with prayer by the Rev. S. H. Gloucester, moderator; Wm. Brown and Robert Jones, elders, present. The following persons appeared before session and after a careful examination were admitted to the communion of this church: Mary Ann Nugent, Henry Smith, Sarah Ann Carter, Jno. Winrow, Joseph Smith, John Hepson, Susan Boon, Cecilia Lang and Margaret Palmer from the First Colored Presbyterian Church of Reading. Certificate dated August 11, 1844.

Resolved, That the session procure plate and elements for communion, and that the communion collection be appointed to defray expenses. Adjourned to meet on Sabbath next to receive applicants that could not attend this evening. Closed with prayer.

September 8, 1844.

The session met in the church and was opened with prayer by the Rev. S. H. Gloucester, moderator. Wm. Brown and Robert Jones, members, present. Thomas Lloyd and John Gloucester

personally appear before session, and after examination were duly admitted to the ordinances of the church. Adjourned with prayer.

September 30, 1844.

The session met at Wm. Brown's house, and was opened with prayer by the Rev. S. H. Gloucester, moderator; present, Wm. Brown and Robert Jones. *Resolved*, That Robert Jones be appointed delegate from this church to the Third Presbytery of Philadelphia, to present the records and desire to be taken under their watch and care. Closed with prayer.

1844.

THE first place of worship in 1844 was a small brick church, back from Eighth Street above Carpenter. The building is still standing; it was built by the Rev. Dr. Ely for a Mission, and was afterward bought by Mr. Harding, an undertaker, who used the ground on the west side for burying the dead. The locality was so far for many of the members that when they went to church in the morning they took a lunch with them, and spent the day in the building dedicated to God. On one side were the green fields with the fresh balmy air of summer blowing over them; on the other the

quiet little burying ground (not as large as "God's acre" in the olden time) with the sleeping dead. God's holy Sabbath, with such surroundings, was uplifting and comforting, bringing one so near to heaven, while yet on earth. The memories of those days are precious to the few that remain—precious to the many in heaven :

Where on some green and flowery mount,
Our weary souls shall sit;
And with transporting joy recount,
The labors of our feet.

During this year twenty-nine were added to the communion. The Sabbath-school was started with Robt. Jones, superintendent, and Joseph Gardiner, Mary Green, Henry Clark and others as teachers. The Rev. S. H. Gloucester was chosen stated supply for one year. The following brethren were trustees in 1844: John P. Worthington, president; George Roberts, treasurer; Wm. Laws, collector; Levi Bundick, secretary; John Winrow and Thomas Loyd, wardens; Richard Edwards, sexton; George Potter and Henry Smith, committee.

This board worked hard, and with the congregation gave liberally toward buying the lot to build on. Mr. Gloucester went from house to house, taking even a penny if he could not get more, so that by August, 1845, they had \$1000, which, with money raised by Jas. Prosser—he being

security for its repayment—the lot on Lombard Street below Ninth was bought, and possession taken. A notable act of session passed August 6, 1844. It was to use "tokens" (a little leaden coin made for the purpose) to enable them to tell who absented themselves from the Lord's Supper; also that the Sabbath before Communion should be a day of fasting and prayer; and that it be a standing rule with the session and pastor, to visit the communicant members previous to the administration of the Lord's Supper. It is to be regretted that these rules have fallen into disuse; they strengthened the bond of Christian unity and made each member feel they were cared for one by the other. Of those that united to the first communion John Winrow, John McKee, Henry Clarke, Susan Boon and Sarah Carter proved themselves pillars in Zion, working with the trustees, the Sabbath-school and the female prayer meeting. All are gone to their rest, except John McKee, and it is to the hallowed influence of those days that much of the peace and unity of after-years is due. It was notably a fact, that unconverted persons, attending worship at this church, soon became converted, or ceased to attend;—two cannot walk together except they agree; the Christian must bring over the worldling, or he will bring back the professing Christian to the world.

1845.

OUR second place of worship, 1845, was called the "shanty," being two frame houses that stood on the lot we bought to build the church on. Not having money to build immediately, we broke all the ground floors into one, and propped up the second floors; we also built a shed back to extend the part used for worship. It was a homely affair; most of the work was done by the members of the church and was not very good, the roof of the "annex" letting in the rain and cold; but we consoled ourselves by saying we were "sitting beneath the drippings of the sanctuary." And so we were; we were blessed with the experience that "Better is a dinner of herbs, where love is, than a stalled ox, and hatred therewith."

Elder William Brown used the second floor as a residence. October 17, 1845, the Board met at the temporary church, opened with prayer. The president stated that the alterations had been commenced to the old frames, and that several of the brethren had given considerable time in helping; it was therefore resolved that a collection be taken on Sabbath to pay them something, as they needed it.

A fair was held in the "shanty," December, 1845, that paid \$211.58½ into the treasury. The first church wedding also took place while we

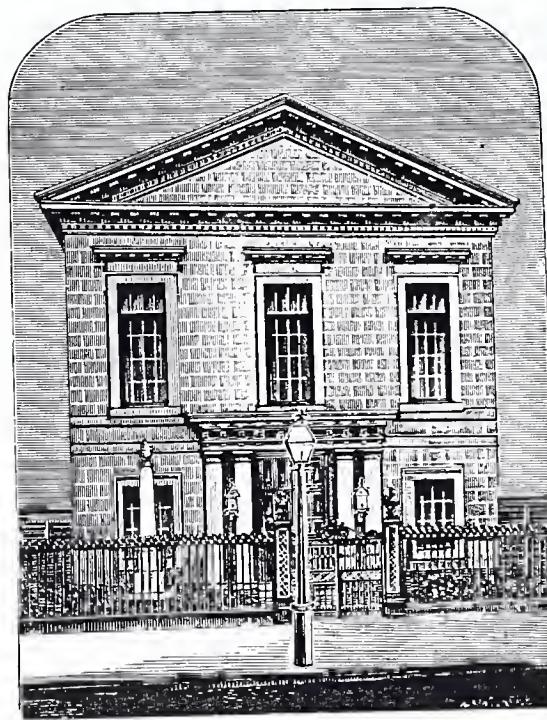
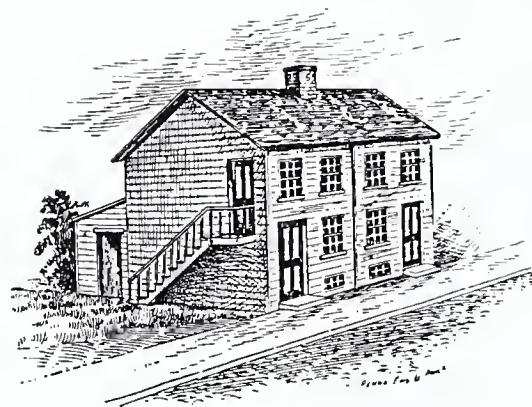
worshipped in the "shanty." Brother Guy M. Burton and Sister Eliza Edwards were married there. The novelty of the matter and the place drew a crowd that more than filled the house, and was the topic of conversation for a long time.

The Rev. Stephen H. Gloucester was elected pastor November 20, 1845, at a salary of \$250 per annum, expecting it to be supplemented by the Home Missionary Society, which it was, by \$200. The lot we bought was on Lombard Street below Ninth, 54 feet front, 78 feet deep; cost \$4,500. We paid \$1,000 and borrowed \$3,500. During the year sixteen were added to the communion; among them Thomas Loyd, strong in prayer; Grayson Nelson, strong in praise; Ann Purnell and Amy Roberts, patiently ministering as mothers in Israel in the name of Christ.

1846.

WHEN the trustees saw the way clear to make a contract for the church building, we went to worship in the old Masonic Hall, Eleventh Street below Pine, a quaint old structure that stood back from the street, the upper floor was used by the Order to whom it belonged; this was July, 1846. The Board reported that Wm. Johnson, architect, had been employed to draw the plans and super-

intend the erection of the building for \$75, and the contract to put it up was made with Lippincott & Forsyth, for \$5,640. It was to be 38 feet wide by 60 feet deep, with a coal cellar under the vestibule, and burial vault under the rear, and a heavy timber foundation in the loft, for a steeple when we choose to put one up. The shanty was torn down and ground broken for the foundation stones; the burial vault being a separate matter, members of the church took great interest in it, helping to dig, etc., and desiring that their bodies be put there when they died. The corner-stone was laid in August, and \$99.62½ collected. In September an order for \$500 was drawn to make the first payment on the new building, and in October and November respectively, orders were drawn for \$500 to pay the builders. The difficulty of raising money in large sums and fast enough becoming quite great, it was suggested by Mr. Chas. Roe Smith, an Englishman, that Mr. Gloucester go to England and get help; which he did to the great financial benefit of the church. The Board at this time began to experience trouble about keeping their financial accounts correct and intelligible, but by meeting very often, and persevering, they came out satisfactorily straight. The additions were small this year, only five being received; of this number was Daniel Davis, a useful member of the Board, and Jesse E. Glasgow,



an active, hard worker in Sabbath-school and Board of Trustees.

1847.

THIS year opened with matters of great interest to the church. Our new building was up and roofed in; and in a few days we would enter the lecture room to worship until the upper part was finished. It had been thought that we would not finish the upper part at present; but Mr. Gloucester, being hopeful and energetic, when it was suggested for him to go to England, determined he would go. The lecture room was opened with appropriate services January 3, 1847, and we were, thanks to God, in our own place of worship, "beneath our own vine and fig tree." The collection the day we opened was \$192.52½. Mr. Gloucester's salary was raised to \$300, and the necessary arrangements made for his trip to Great Britain. Letters of introduction were given him by Mr. C. R. Smith and others, to friends in England, and he started in February, 1847. It was an unfavorable time, there being something of a famine in the country; but Mr. Gloucester took no denial, and pleaded so earnestly that his cause was taken hold of and prospered beyond expectation. Mr. Gloucester collected for the church between three

and four thousand dollars, besides his expenses and percentage. He also received many presents, among which was a Bible for the pulpit that is still in use; and a black silk gown to use when preaching, it being customary with all denominations in England to wear gowns. The friends that presented the gown had him promise to wear it, and Mr. Gloucester did so, not stopping to ask what might be thought of it, for he was very bold and determined in his opinions. The gown and new church had much to do in drawing the crowds that came after we got in the building. Of the letters Mr. Gloucester must have written while in England the following are the only ones known to have been kept:

LETTERS FROM MR. GLOUCESTER.

London, March 30, 1847.

BROTHER BROWN AND BROTHER JONES:—I take my pen to drop you a line. You may imagine how I feel when you think I have not heard a word from you or my dear family since I left; the reason I cannot tell. I am well. Arrived here on the 27th, somewhat jaded; did not go to work until to-day. What I shall do here I can form no opinion yet. London is large enough to get all I want, but I doubt whether it will come up to my expectations. It would be useless for me to attempt to give you a description of it: I would

say that all the people of Philadelphia and New York set down here in the city would only make a third. I am gathering all things of interest to tell if I am spared to return. Now, brethren, what is the spiritual state of the church—what is the state of her temporal affairs? I send this time, one hundred pounds or more, the account you see in Brother Laws' letter, and the manner how I get it. My object will be to try to effect collections here if I can. I have said to Brother Laws, I will send again by next mail, which will be about the 20th of April, and then write a letter to the congregation in general. How long I will have to be an "exile" from home, the account and amount of money I collect will decide. I want to look homeward about the 1st of August, if I can get what we need. This month will tell how it will be. But, dear brethren, as I have come so far and suffered so much in feelings, and shed so many tears, and can see that God does bless my weak and unworthy services among the people of this land, I shall not think of returning until all the money is raised that is needed to pay for the church and ground, as probably it is the last great work I shall do, and if done from a right motive, God will bless it to the next generation. You must all do what you can to help. It is hard work here making new friends wherever I go, and never meeting one of

my color. It seems to me I would give almost anything to see one of my sisters or brothers in Christ. But God is good to me, I find kind sisters and brothers, though of another color. I went to church last Sabbath with a Mrs. Edwards, and through her I got an introduction to her minister, who will be of service to me. She is a fine lady of good address, and stands high in the community, was not ashamed of me, took my arm, and nothing was thought of it—none of that cruel prejudice here. I dine with several merchants to-day. A gentleman from Manchester called on me this evening. I am to dine at their boarding house, and they are to take me to visit some of their friends. I mention these things to let you know that a colored man, if respectful, is treated as a man. I would not take a thousand dollars for the testimonials I shall bring home if spared. I woud like to see you all. Pray for me, and go on and finish the church as soon as you can. I am to preach in one of the largest churches here three times next week, and assist in the Lord's Supper.

Your brother in Christ,

S. H. GLOUCESTER.

Edinburgh, Scotland, June 1, 1847.

DEAR BRETHREN:—This leaves me in this place. Well, I came here suddenly to meet the General

Assembly of the Presbyterian Church, with a view of engaging the ministers in my case. I attended the May meetings in London, and succeeded by aid of Rev. John Angel James. I have better prospects now than since I left. I am glad to know you are getting on well. I hope the Lord will keep you in peace and love. You must pray for me. Be contented and patient; the work is hard, but I still trust in God; may you all do the same. I am going to Glasgow this evening to meet the Presbytery, and get them to move in my case. Give my love to all the congregation. They must think it neglect my not writing to them. I never have rest or an idle moment. You have got to preach without written sermons, so I have to study more than ever. I hope it will do me good.

Your Brother in Christ,
S. H. GLOUCESTER.

Glasgow, Scotland, June 2, 1847.

BROTHERS BROWN AND JONES.

DEAR BRETHREN:—This is merely to say to you both, keep good hearts, and attend faithfully to your duties, and pray for me. My love to the people. Tell them never to cease praying for me and I will do all I can, and the best I can. Don't fail to have the sacrament on the second Sab-

bath in July. I will write an address if not present, if spared. Yours in Christ,

S. H. GLOUCESTER.

1848.

MR. GLOUCESTER returned from England in January, 1848. The new church was nearly finished, and preparations were being made for dedication. This description was in the papers of that date:

“NEW CHURCH.—The Central Presbyterian Church, located in Lombard Street below Ninth, erected by the congregation of which the Rev. Stephen H. Gloucester occupies the pastoral charge, has just been completed. The exterior is rough-cast, in imitation of the stone of which the North American Bank is constructed, and is of the Italian style of architecture. The building is 38 feet wide by 60 feet deep, but a view of the interior gives it the appearance of much greater dimensions, a circumstance attributable to the narrowness of the galleries, which are so constructed as to enhance the beauty of the church, and also to add a very desirable means of ventilation. It is doubtful if any other church in the city or county, whether large or small, will in every respect compare with the internal beauties of this

church. The pulpit recess is constructed of a noble arch, flanked with Roman and Ionic pillars, and corresponding entablature. The pulpit proper is in imitation of ivory and gold, and is a combination of the Italian and Norman styles, elegantly blended, according to the taste of the architect, Mr. Wm. Johnson. The ceiling is of octagonal form, exhibiting an extensive gilt ray, the border or margin enriched with honeysuckles and rosettes. Everything about this edifice is rich and appropriate. It is furnished with neat and ornamental gas burners, with seats and communion table of elegant styles, also a clock and organ. The lecture room is very handsomely finished. There is a neat pulpit, similar in style to the one in the main building. In the rear are two rooms, one a trustee room, the other a neatly fitted up study for the pastor, containing a useful library, many volumes of which were presented by friends in England."

In February, 1848, the building was dedicated to the service of Almighty God, the Father, Son and Holy Ghost, by solemnities appropriate to the occasion. In the morning the Scriptures were read by the pastor, the introductory prayer by the Rev. James N. Gloucester, of New York, and the Rev. M. La Rue P. Thompson, of the Arch Street Presbyterian Church, officiated and preached an able and instructive sermon. Theme, "Saints

safe." Romans 8th chapter, 31st verse. In the afternoon, the Rev. Mr. Brainerd, of Old Pine Street Church, delivered an interesting discourse on the distinctive features of "Presbyterianism," Acts 26th chapter, 1st verse, in which the scriptural views of worship and order as held by our Church were drawn with a discriminating hand. The Rev. Messrs. Grant, Ramsey, Parker and Converse, who were present, took part in the services. In the evening a sermon, by the Rev. Albert Barnes, of Washington Square Church, was preached on the "Proprieties of the Sanctuary," 1 Corinthians 14th chapter, 40th verse. The other parts of the service were conducted by the Rev. Jas. N. Gloucester, Rev. Messrs. Boardman and Hammer. The house was crowded to overflowing and many who came to hear were unable to enter. The *Christian Observer* said: "Great praise is due to the pastor, Rev. Stephen H. Gloucester, and the church for the enterprise, toil and perseverance evinced in their efforts to erect this edifice. Their labors have been crowned with signal success. By the liberal beneficence of many Christian friends in England, they have now one of the neatest and most elegantly finished church edifices in the city, which cost about \$12,000 or \$13,000, with accommodations for a congregation of seven or eight hundred persons, and very nearly all paid for. The Lord make this place of wor-

ship as the gate of heaven to very many of the colored people of our city."

The following documents are from Rev. John Angell James, Alex. Forrester, extract from Liverpool *Mercury*, and proceedings of a reception to Mr. Gloucester:

A large meeting of the members of the Lombard Street Central Presbyterian Church and congregation, and of the personal friends of the Rev. Stephen Henry Gloucester, pastor of the said church, was held in the lecture room of the church on Wednesday evening, March 8, A.D. 1848, to welcome him on his return from England, and to express to the Christian public of Great Britain and elsewhere, the heartfelt gratitude which the members of this church and congregation entertain for the noble assistance rendered them in the erection of their house of worship.

The meeting was organized by appointing Mr. John P. Burr president, Mr. Charles Roe Smith and Mr. William S. Pierce vice-presidents, Mr. Robert Jones and Mr. Nathaniel L. Durham secretaries.

Prayer was made by Mr. Charles Roe Smith; after which Mr. Robert Jones stated the object of the meeting, and welcomed Mr. Gloucester in the following words:

Beloved Pastor and Friend.—We have met this evening to give you a formal welcome of return to this the country of your birth, and the city of your

adoption ; and thus to show our friendship for one who has been known to many present, from his boyhood, as an untiring and zealous laborer in whatever he undertakes ; and to all of us, as one who has the interest of his people at heart. We have also come to hear whatever recital of your visit to Great Britain you ~~may~~ deem proper to impart, and from this meeting to send forth our thanks to our friends in that country for their kindness to you and us ; and, above all, to give thanks to God, who has crowned your mission with success, and has returned you safe to your home, your family and your friends.

Mr. Gloucester then received the congratulations of his friends. After which, Mr. Charles Roe Smith gave a brief account of the circumstances of depression under which Mr. Gloucester went to England, and contrasted them with the hilarity of the present occasion. Mr. Smith said :

“ I witnessed the presentation of a gold-headed ebony staff to Mr. Gloucester by the members of other churches, as a token of their respect for him. (The ebony was brought from Africa by Nathaniel L. Durham.) I also saw the tears trickling from the eyes of many of his own people, as he was about to leave them ; but I have not seen one tear on this occasion. Mr. Gloucester’s departure on his mission reminded me of a Chris-

tian's commencing his pilgrimage to the celestial city. He went away with heavy and saddening feelings, which were not alleviated by the treatment he received on the passage to Liverpool. His feelings of discouragement were like the Slough of Despond into which Christian fell. There was a Mount of Difficulty before him at Birmingham. Fog encircled him in London. Rocks, shoals and quicksands were around him in Scotland. But the mountain slid away, the fog was scattered to the wind, and the rocks, shoals and quicksands, by skilful pilotage, were safely passed, and he came into a haven of rest, and to-night we celebrate these trials past, and send back to England a hearty response to the noble assistance which she rendered our friend in his mission on behalf of this church."

Mr. Smith, after reading a few interesting extracts of letters from his friends in England, gave place to Mr. Gloucester.

Mr. Gloucester gave a brief history of his voyage and reception in England, which was listened to with intense interest. He told of his landing at Liverpool, the state of the country, and the depression consequent on the Irish famine ; the difficulties that beset him at the outset of his mission ; of his interviews with Mr. Phipson, of Alpha Cottage, Birmingham, and Rev. J. Angell James ; of his feelings on being called to preach in Mr.

James' church to a congregation of three thousand people ; of the encouragement which he felt on receiving the first gift of Rev. J. Angell James, of Birmingham, from some ladies of Birmingham ; of the courtesy and hospitality that were extended to him on all sides ; of the ~~public~~ demonstrations of favor that his mission received ; of the farewell meeting that was given him at Liverpool ; and the courtesy and kindness that were manifested to him as a cabin passenger on board the Acadia by the officers and passengers of that vessel, on her late voyage from Liverpool. He also spoke particularly of the letter given him by Mr. Scobell, Secretary of the Anti-Slavery Society, which led to the introduction to the Free Church of Scotland, as a sufficient answer to the attempt made in this country to condemn him as an Anti-Slavery man, for preaching in the free churches of Scotland.

Mr. Gloucester's statements were received with the liveliest satisfaction, and he promised to give his congregation a weekly narrative of his journey and mission until its completion.

After Mr. Gloucester had finished his address, on motion of Mr. Lewis Forson, a committee of three was appointed to draft resolutions expressive of the sense of this meeting. The meeting appointed Messrs. Lewis Forson, N. L. Durham and Joshua Campbell that committee, who, having retired, returned with the following resolutions, which were unanimously adopted :

Resolved, That this meeting, composed of the members and congregations of the Lombard Street Central Presbyterian Church and others friendly to the cause of religion, express their warmest gratitude to the friends of benevolence and Christianity in the British Islands, who so nobly assisted the Rev. Stephen Henry Gloucester by their contributions, counsels and efforts whilst on his mission to England on behalf of this church. The fruit of their gifts and efforts we witness in the beautiful church edifice which we have just completed, in the establishment of a Christian church on a firm and lasting foundation, and we trust that generations yet unborn will be made rich through the truth to be proclaimed from this temple of the living God.

Resolved, That the thanks of this meeting are pre-eminently due, and are hereby cordially tendered, to the Christian public of England, Scotland and Ireland for the warm hospitality extended to the Rev. Stephen H. Gloucester whilst on his mission to their respective countries.

Resolved, That this meeting approves of the manly and independent course pursued by the Cunard line of steamers in permitting the Rev. S. H. Gloucester to take and have a cabin passage in their steamship, the Acadia, from Liverpool to Boston; and that we duly appreciate the kind and courteous treatment received by him from the officers and passengers of the Acadia on her voyage from Liverpool in January last.

Resolved, That the thanks of this meeting are hereby tendered to Charles Roe Smith, Esq., for the door of entrance which he opened to the Rev.

Stephen H. Gloucester by letters of introduction to his friends in England, and for the warm interest and zealous co-operation which he has ever manifested in the affairs of this church.

Resolved, That this meeting unqualifiedly approves of the course pursued by the Rev. Stephen H. Gloucester in England on the subject of slavery, and recommend to him, whilst he maintains the same firm and decided opposition to slavery, to govern his action to a sound and proper discretion in relation to it.

And on motion of Mr. Daniel Peterson it was unanimously

Resolved, That the thanks of this meeting are hereby extended to the citizens of Philadelphia for so generously aiding us in the purchase of the ground on which to erect our church edifice.

The Rev. Thomas Brainerd then addressed the meeting in terms of gratification as to the character of the meeting and the success which had attended the mission of Mr. Gloucester.

Mr. William S. Pierce next spoke, and congratulated the meeting on the introduction of meetings of the character of this meeting into this country. He said: "I am gratified with the pleasing scene which I see around me. The influence of this meeting will not end with this night. You will dream of it when you go to bed. You will talk of it at your breakfast tables to-morrow morning. You will tell your friends and acquaint-

ances of it and they will repeat it to theirs. And if you should not have a similar meeting for years this will be looked back on as a pleasant recollection. It will be as an oasis in the desert—a green spot in the memory of life. This will be its influence if you simply consider it as a meeting of a social character among yourselves. It will make you to know each other better, and will draw you into closer and firmer bonds of respect and affection for one another as a people. But this meeting will also have its effect in England. It is the response of a grateful people to the noble benefactions of a distinct nation. And the Christian people of Great Britain will be glad to hear of the manner in which you receive their bounty and of the great benefits which their abundant liberality has conferred upon you.

The meeting was further addressed by Messrs. John Bowers, Daniel A. Peterson and James Prosser. Mr. Bowers spoke in terms of strong approval of the course pursued by Mr. Gloucester on the subject of slavery, and alluded to the efforts which were made in Mr. Gloucester's absence to produce an impression unfavorable to his anti-slavery character because he had preached in the free churches of Scotland.

A handsome Bible was laid on a table with the following inscription on the first page:

Presented to the
REV. STEPHEN HENRY GLOUCESTER,
Pastor of the
Lombard Street Central Presbyterian Church,
Philadelphia, U. S.,
For the Service of His Pulpit,
By Mr. and Mrs. Phipson,
as a Token of Good Will to the People
Among Whom he Labours,
as an Expression of Christian Esteem and
Affection Which They Entertained for Him,
a Devoted and Successful
Minister of Jesus Christ,
and as a Memorial of the Pleasure Enjoyed
During His Sojourn at Alpha Cottage,
Birmingham,
on His First Arrival in England,
March, 1847.

(This Bible is still in use, 1894.)

1849.

THE congregation were now in their new sanctuary; they rejoiced in the blessing of God. Fifty-four souls were added during the past year, among them George W. R. Hall, an extraordinary active man in the affairs of the Church, who, with his brother Daniel and others, were "ushers" and treated visitors so affably—which, with the new building, drew such large audiences that benches and chairs were brought in to accommodate them. George W. Evans became an elder

and is noticed elsewhere. God had blest the church and they were so happy they hardly realized that "Canaanites were yet in the land," that is: our own evil hearts to subdue and make Christ-like, and our somewhat entangled financial affairs to straighten; some floating debts and the interest on the ground mortgage (\$210 per annum) to be provided for. Mr. Gloucester, being head and front in everything, thought it best that he should be in the Board, so he was made president. The charter had been granted; four of the twenty-two signers are still living (1894): John McKee, Robert Jones, James A. Potter, and Guy M. Burton.

The Board for 1849 and '50:

Rev. S. H. Gloucester, President; Robert Jones, Secretary; John McKee, Treasurer; James Prosser, Sr., Collector; John Winrow, Charles Francis, Wardens; George Potter, Sr., Daniel Davis and John P. Worthington.

All members of the "communion," some strong in faith and prayer; all evidencing love for the Church of God, we seemed "*as it were*" (a favorite expression of Father Prosser) on the Mount of Transfiguration; but God prepared us for the "scene below," and gave us to understand in some degree the meaning of the Saviour when He said, "this kind goeth out but by prayer and fasting." We were men, all of us, with human natures

prone to wander ; but the blessed Jesus who looked on Peter, "and he went out and wept bitterly," and who afterward accepted of Peter's declaration, "Thou knowest that I love Thee,"—that same Jesus was with us and "strengthened our faith, that we failed not," and were able to overcome the trials that awaited us. Under date of October 1, 1849, we find a report of the Book-Settling or Auditing Committee, Dr. to Rev. S. H. Gloucester for salary, percentage on money collected, and money loaned, \$1,249.15. The salary money is paid to July 1, 1849. Then it says, Due James Prosser, \$995.00. The total indebtedness per that report was \$2,743, which did not include the \$3,500 due on the ground. This is alluded to to show that although the church seemed to be sailing nicely before the wind, we were going faster than we ought in "temporal" affairs, for the financial means of those composing the congregation, necessitating too much "borrowing from Peter to pay Paul." *How* we came out is hard to tell ; but that God whom we trust "planted" us, was still with us, saying the things he said to the Church at Ephesus, Rev. 2 : 2-6 :

I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles and are not, and hast found them liars ;

And hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted.

Nevertheless, I have something against thee, because thou hast left thy first love.

Remember therefore from whence thou hast fallen, and repent, and do thy first work: or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

We trusted in Him, although He took from us many that were His; taking them from temptation and trial here, to rest in heaven. And also notably in the history of this church: those that were ungodly and hypocritical could not make themselves comfortable in our midst, and therefore left; and we have no liquor-sellers, gamblers, or unscrupulous politicians among us, who are feeling secure although without God and without hope in the world, "hewing out for themselves broken cisterns that can hold no water."

1850.

DURING the year past, twenty-three were added to the church, two of whom became pillars in the house of God—William H. King in spiritual affairs, and Charles Francis in the Board—each making his presence felt in the sphere of work he adopted. The financial difficulties were still a matter of trouble, a congregational meeting being called in February to consider the matter of meeting more promptly the minister's salary, there being only \$127.66 raised in six months through a salary fund association; and Mr.

Gloucester reported to the Board in December, 1849, his pressing need of relief. Mr. Gloucester, in 1848, had taken charge of having a brick church built in Reading, Pa., and his brother James was having a frame one built in Brooklyn, N. Y., about the same time. Rev. S. H. Gloucester was general agent of the Building Committee of Reading, and did much toward making the effort a success. The building was completed in the year 1849 and publicly dedicated to the service of God. In the prosecution of this work he was frequently called to Reading. In May, 1850, he visited the congregation there; received new members into the church, and administered the Communion. On the Monday evening following, after a short illness, he forever closed his labors on earth, May 21, 1850, in the 48th year of his age, greatly lamented by hosts of loving friends, strongly attached to him for his earnest and faithful labors in the cause of Christ. He was conscious that his work was done, and had them sing the hymn, "On Jordan's stormy banks I stand." The funeral took place on the 28th inst., at 2 P.M. The Rev. Albert Barnes, Rev. Benjamin F. Templeton, Rev. Dr. Adair, Rev. Dr. Brainerd and others officiated. The remains were placed in a vault built in front of the church, over which a monument was placed with the following inscription:

REV. STEPHEN H. GLOUCESTER,
 First Pastor of the
 Lombard St. Central Presbyterian Church.
 Died May 21st, A. D. 1850.
 Aged 48.

Erected by the Congregation and Citizens among whom he labored, as
 an expression of esteem and affection for him—a devoted and successful
 minister of Jesus Christ.

Thus suddenly we were called to mourn the loss of our earthly leader; but the heavenly leader was near, saying to our souls, “Be not afraid, it is I!” The spirit of unity, thank God, had so taken hold of us that we worked in harmony with trust in God. Session, Board and people fled to the “cover of His wings,” with the sweet assurance that God is too wise to err, too good to do His creatures harm; confident that the

“Hand divine would lead us on
 Through all the dreary road,
 Till to the sacred mount we rise,
 And see our smiling God.”

1851.

THE year past was a sad one to the Church. Mr. Gloucester had been taken in the midst of his usefulness, but God’s Spirit was still with us, and there were earnest Christian workers left. On the monument at Mr. Gloucester’s tomb was the “Allseeing Eye,” with a hand pointing to it,

and the words "Look to God," and the Psalmist's reply: "For this God is our God, and will be our guide unto death." It was a "benison" to us, leading our minds ever up to the ever-present Head of the Church. A very pious old Episcopal minister, Rev. Thomas G. Allen, who lived on Lombard above Ninth Street, whenever he passed the monument took off his hat in religious reverence. The attendance and interest in the church continued, and the pulpit was regularly filled by ministers of the Presbytery, or Methodist brethren belonging to the Local Preachers' Association. There were but two additions in 1850—one, an Englishman, on certificate; the other, Mrs. Eliza Hall. In 1851 there were fifteen added, one of whom is still living—Mrs. Jane Trout—who, though partially blind, rejoices in God and His precious promises.

In March, 1851, the Rev. John F. Cook, of Washington, D. C., was invited to visit us, and accepted, acted as moderator of session, and administered the Lord's Supper. This invitation was with a view of getting him to accept the pastorate of the church; but the mind that prevailed was that we could manage better without him than the Church in Washington (which was an important one) could do, so a call was not made. It is worthy of note here, that in all the history of this church, calm deliberation finally prevailed

The Board had succeeded in getting their financial figures straight, showing, October, 1851, a total debt of \$7,297.94, which was large for a congregation of poor people, but God was with us to bless.

1852.

At the close of 1851, we find the session beginning to be troubled with derelict and unruly members, a large number of young persons having joined on account of the new church and the attraction of young friends; but the Rev. Robert Adair and other ministers were faithful in helping us by prayer and in the session, so we came through without great hurt. John McKee, who had successfully superintended the Sabbath-school, resigned, and Jesse E. Glasgow was appointed to fill the place.

In the latter part of 1851, a young white man, named William Jermon, was engaged to supply the pulpit, and became so popular that extra chairs and benches had to be brought in to accommodate the people. His style and speech were very dramatic, often giving only a side view of his face, with the veins of his neck swelling out with the excitement of his effort. A good sister once called out to him, "Young man, you'll burst a bloodvessel." It is lamentable to think what lengths men will go, even with holy things (that they have no business to handle). This man con-

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tinued to supply the pulpit until March, 1852, when objections were made to session, that he was not licensed to preach by the Methodist Church, as he claimed he was. A committee was appointed to inquire into his ecclesiastical standing. This committee called on the minister in charge of the church his father belonged to; his father, being told the committee was coming, went there, and, by taking part in the interview, made the elder seem to say that he had given a verbal license to young Jermon, and they so reported; but Jermon, seeing it would be a difficult thing to continue to deceive us, left without causing division, only two sisters continuing to countenance him by having a bible-class at their house taught by him. The session took prompt action, and thus prevented trouble. The young man then went to the white Baptists, and got baptized, and came to a colored Baptist Church, but was gotten rid of by them before he did much harm.

The Lord blest us with the addition of thirty-seven souls this year, among them Keziah Jackson, of blessed memory; Henrietta Jeffries, and Elizabeth White, faithful and true; gone, all of them, to the mansions of rest, except two: Aunt Chloe Henson and William Hilyard. Aunt Chloe, aged and infirm, but beloved by all, waiting for the home-call; Hilyard is a straggler from Zion, certainly not enjoying the peace that cometh from walking "close to Thee," the blessed Saviour.

1853.

AFTER Mr. Jermon left, the pulpit was supplied by different ministers, among them Rev. Henry Barnes, son of Rev. Albert Barnes, a very fine scholar, lately ordained to the ministry. The session endeavored to get his services as supply for the pulpit, but he had made an engagement to go to Newark, Del. In January, 1853, Rev. Ennals Adams, a licentiate of the A. M. E. Church, Baltimore, was invited to preach by the session, and being satisfied with his ability, he was engaged to supply the pulpit till further consideration, which he accepted at \$21 per month salary. In May of the same year (1853), he was received as a member of Presbytery, and elected pastor at a salary of \$400 per annum. The installation, however, did not take place until June, 1854. The Rev. William Ramsey, pastor of the church on South Street above Eleventh, Rev. Mr. Converse and others moderated the session, who continued active jurisdiction in calling members to account for non-attendance, for non-payment of pew rent, or any unchristian conduct, sometimes as many as a dozen at one time. The salutary effect was good, and the congregation felt they were under a strong government. In 1853, thirty souls were added to the communion, among whom were William G. Harvey, a useful member in the Board and financial affairs of the

church; also William Cooper, who worked in the same lines. There is still living Josephine Gloucester, a daughter of the first pastor. She resides with the aged widow of John P. Washington. They do not forget the church, nor the days past, but are waiting until the Lord shall call them to join the friends that have passed on before. The Board was working hard with the financial affairs and had succeeded in reducing the liabilities \$702.32 from 1851; this was done by keeping down expenses, and good bookkeeping, showing receipts and expenditures at every meeting that was held by the Board at this time. From the minutes of the Board, December 18, 1853, we learn that Brother John Winrow died, and at his request was buried in the vault. At a meeting of the Board, January 4, 1853, it was reported by James Prosser, president, that Mary Green's note for seventy-four dollars and fifteen cents (\$74.15) was paid. This mention is made because that sister, who has been blind for a long time and aided by the church, claims it was not paid, a thing apt to be done when we get old and memory fails. Also it is recorded in Board minutes, December, 1853, that the \$200 legacy bequeathed by Mrs. Mary Fassit, was for pew (61) free of rent, to Jonas Owens, during his natural life, thus settling a question that caused discussion for a long time as to the terms of this bequest.

1854.

THE session, ever zealous and jealous about their duties and prerogatives, began this year by calling in question the authority for holding a prayer meeting on Friday evenings at Mrs. Stratton's, in Eagle's Court. This meeting was in charge of J. P. Worthington, James K. Hilyard and others, and had been organized by Elders Prosser and Jones, when the other elders were out of town. They did not like it, and so continued to agitate the matter, that for peace sake it was discontinued. Mr. Adams continued to supply the pulpit, and, on the resignation of Robert Jones, was made clerk of session. In 1854 twenty-eight souls were added to the communion, of whom two continue to be pillars in Zion—John H. Johnson and Charlotte Gipson, both interested in every "good word and work." The Board continued steadily on in their work, and showed by their report that they had decreased the debt \$403.41.

1855.

THE session begin to find themselves embarrassed about the payment of the pastor. The Home Missionary Board declined to aid the church; and the Board of Trustees sent a note to

session saying they could not pay the \$400, although it seems by their report at the end of the year they had reduced the debt \$473.44, showing on the part of the Board a determination to pay the debt, if the church has to do without a minister. The additions to the communion were sixteen, all of whom are gone to rest; or, worse than that, are stragglers from the Church of God, and turned back to the beggarly elements of the world. This is the case with so many that come into the church, stony ground hearers, having no depth of earth they soon die out; but ours it is to "sow beside all waters." "We know not which may thrive; the late or early sown." But we *cannot toil in vain*, if our object is *more* for the salvation of souls than the rearing, adorning and perpetuating tabernacle of worship, which must crumble into dust. God help us all to see that while the latter is good the former is the "better part that cannot be taken away."

1856.

IN December, 1855, another note was received by session from the Board, stating that they could not pay Mr. Adams \$400 per year. The elders, by resolution, agreed with the Board. The minister then declared his intention to ask for per-

mission to resign at the meeting of Presbytery in April, 1856, on the consideration that less than \$400 would not support him; he could scarcely live on that amount. The session then resolved to call a congregational meeting to ask assistance to help pay the minister's salary until April; also to consider upon the election of more elders. March, 1856, the Board sent another communication to the session on the subject of minister's salary, accompanied by a special committee to confer with session on the matter, and devise plans to raise funds to pay the church debt.

No record of the congregational meeting was kept. It, however, was held, and a majority were in favor of retaining Mr. Adams; but the influence of session and trustees was too strong, and in April he resigned; and the pulpit was vacant until September, when the Rev. Benjamin F. Templeton was elected pastor, and a number of brethren and sisters that had belonged to the Second Church (St. Mary Street), thirty in all, united with the church that year; five are still "pressing on to the prize," Mother Shay, Phœbe Miller, Berry Maloney, Jane Ryder, and Mary Gustas. Of those that have entered the rest that remaineth for the people of God, are Father Parker, faithful and true; Elder Shay, zealous and blest in his labor; Brother and Sister Macoy, quiet and exemplary Christians. How blessed to the

Church of God and the cause of Christ are such lives; "more to be desired are they than gold, yea than much fine gold." They show by walk and conversation that their "heart is fixed." The Board of Trustees decreased the debt only \$159.35 this year.

1857.

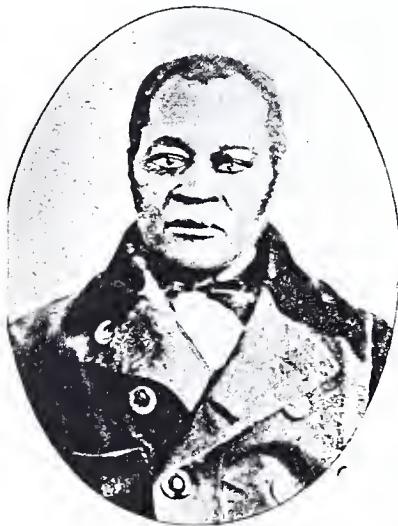
THE session continued their rigid disciplinary course, so much so that the Presbytery took exceptions to some of their proceedings (the minutes of session not being full enough to explain the cases); the clerk of session then appended explanations to the exceptions and recorded them in the book. One of the cases was a brother who admitted to public dancing and absence for six months from communion; on his promise to do better, he was excused, but in ten months he was before session again, and suspended for dancing and irreligious conduct. The session were determined, if possible, to suppress insubordination and conduct that leads to immorality. In September of the same year another brother was called before session for public dancing; he said he felt his conscience clear, etc. Session considered his views, and vindication of them, sinful, and suspended him until such time as he shall give evidence of repentance.



WM. BROWN.



GEO. POTTER.



SHEPPARD SHAY.



THOMAS H. DAVIS.

In 1857 twenty-two were added to the church, of whom Marshall Brown and Wm. A. Potter still live (1894). Brother Potter has done good service in the Board, hard working and liberal to the church, but is retired now from active service. Marshall Brown is quiet and unobtrusive, delighting in the service of God's house, avoiding all strife, willing to serve the lowly Jesus in a lowly quiet walk in life. Thos. H. Davis, who was elected an elder 1859, and Robert Gurley, who served in the Board for a number of years, both doing good service in their day, are gone to rest, and mentioned more fully in the memoirs in this history. The Board of Trustees continued their effort to decrease the debt, but did not succeed as much as formerly, it being only \$100.88.

1858.

AT the close of 1857, we find the session still active in bringing before them brothers and sisters for neglect of duty in the payment of pew rent to support the church, and not attending worship; none too high or aged, none too young or poor, but they must give account for their conduct. It would seem the elders had fully learned that "they watch for souls, for whom the Lord did heavenly bliss forego." The Rev. Templeton was

faithfully attending to his duties as pastor, and growing in the affections of the people, who did not think the Lord had the great trial for them that came with the opening year. At the December communion, Brother Thomas H. Davis, Wilkinson Jones and his wife joined the church. It was the last time Brother Templeton sat with us around the Lord's table on earth. The latter part of January, he took a cold, from which he died February 6, 1858. The following minute was passed by session, and placed on record :

WHEREAS, It has pleased Almighty God to remove from us our esteemed pastor, after a short illness, thus suddenly bereaving us of our Watchman in Zion, therefore

Resolved, That, though the stroke be hard, we bow with submission, realizing that the Judge of all the earth is too wise to err, too good to do His creatures harm.

Resolved, That this dispensation, in view of the increased earnestness with which our Brother labored of late, should make us examine ourselves and see whether God has a controversy with us, or not, and betake ourselves to labor, that when the night of death shall come to us, our work shall be finished.

Resolved, That we commend to God and the Church, his orphan boy as a child of the Church, trusting that he may be cared for, and, if his life is spared, he may tread in the steps of his father

Attest, ROBERT JONES, Clerk.

Again the pulpit was left vacant, but we were not cast down. There were differences of opinion and jealousies that crept into the church; but God blessed some with the spirit of peacemakers, so we came out unharmed. The Rev. David Malin was moderator of session, and at the April and June communions there were additions to the church. The Rev. E. B. Bruin supplied the pulpit, and during the year nineteen were added to the communion, and the debt decreased \$86.29.

1859.

IN 1857 there were two or three changes in the Board that began to alter the tone of affairs. Father Prosser, continued President. After Mr. Templeton's death the session kept the pulpit supplied as best they could and at little expense. In October, 1858, there were other changes in the Board. Father Prosser ceased to be President and the "new blood" in the Board began to assume positions beyond their prerogative, and we find them in November, 1858, taking steps for the employment of a Rev. James D. S. Hall to supply the pulpit, and no minutes or account appears on session books. Who Mr. Hall was, what denomination, or where from, does not appear on the books. By reference to Board books we

find that on Sunday, November 14th, William Laws, Daniel Colly and Robert Gurley, a committee of Trustees, agreed with the session of the church to give Mr. James D. S. Hall \$25 per month and pay his board; and a congregational meeting held the 25th inst. concurred in the matter. The next statement is April, 1859, Board meeting. The Rev. James D. S. Hall met the Board and made a charge against Brother Potter for closing the study against him. The reasons do not appear on the Board minutes; it simply states that Brother Potter had no right to shut the door against the minister. The last we see of Rev. Hall is June 6, 1859, when his salary was ordered to be paid. The election of more elders had been talked of since 1856, and at a meeting of session, June 7, 1859, the session nominated the following brothers: Jesse E. Glasgow, John P. Worthington and William H. King, and presented their names to a meeting of communicant members June 23, 1859, when the following nominations were made by the people: George W. Evans, Sheppard Shay, G. M. Burton and Thomas H. Davis. Brothers King and Burton declined, and Evans, Shay and Davis were elected. Six persons were added to the church, one of whom was James C. Davis. He studied for the ministry at Lincoln University, and went to Tennessee, where he did good service for the cause

of Christ and the Presbyterian Church, having some four or five congregations under his charge, preaching alternately to them, getting money to build their churches, and nursing them into health and strength. After a number of years' labor he had an attack of paralysis that disqualified him for further pulpit service. This brother, though somewhat advanced in years before he studied for the ministry, and therefore could not acquire that degree of learning that the denomination requires ; yet as a colored man, laboring among poor colored people, it is a commendable feature in his history that instead of settling down on *one* church and using up its life-blood, he went for miles around and gathered the people in spots convenient to them, and thus had the different churches and a larger number of people to minister to, making it easy for them to support him, although the work for him was hard. The debt was reduced 1859, \$53.50. The Rev. E. B. Bruin was engaged as stated supply November 7, 1859, at \$5.00 per week, and served in a very acceptable manner for several months.

1860.

FROM the minutes of session, May 15, 1860, we find that a letter, presented by T. H. Davis, clerk,

was read from J. B. Reeve, of New York, and the clerk was instructed to invite him to pay the church a visit, and spend as much of his vacation with us as he thought best. It was finally arranged that he fill the pulpit until September, at \$25.00 per month. The engagement of Mr. Reeve being settled, the session passed an expression of gratitude to Rev. E. B. Bruin for his faithful service as a Christian minister to the church. They also sent information to the Board that they would keep the communion collection for a poor fund. This action was opposed by the Board, on the ground of their not being previously consulted, and that all financial affairs belonged to them, as the incorporated body of officers. The session, however, quietly continued in their course without controversy. At this time, also, the idea that members of session should not be members of the Board was carried into effect; not by alteration of constitution, or law passed by the congregation, but by combination of those out of session, and the refraining to contend by members of session. It is this spirit of *peace*-keeping that has saved the church for the half century past from disruption, and enabled us, under God, to stand, as we do, clear of debt, and conscious of integrity. There were added to the church this year eighteen souls, three of whom are still with us: Louisa Allmon, aged and infirm, with more dear ones in heaven than on earth;

Mary F. Ames, an earnest worker for Christ, in prayer-meeting and Sabbath-school; Lydia Myers, quiet but constant in her love for the church. The Board did not record an annual financial statement for 1860, and therefore the liabilities cannot be stated.

1861.

MR. JOHN B. REEVE having returned to his studies at the New York Theological Academy, the Rev. E. C. Lockwood was employed as supply for the pulpit. On the 10th of January, 1861, a congregational meeting was held to elect a pastor, and Rev. John B. Reeve was unanimously elected. A notice of the election being sent to Mr. Reeve, he replied that after he had finished his studies he would probably accept. On March 6, 1861, Elder James Prosser died, aged 79 years. The session had the following minute placed on record:

"WHEREAS, It has pleased Almighty God to remove from this life Elder James Prosser, we hereby record our submission to the Divine will; and though sorrowing at the loss, we would give heartfelt thanks for the long and useful life of our late brother, upon whom we were wont to look as a 'link' uniting us with the early days of Presbyterianism, he being one of the first colored elders in the United States."

The session in April, 1861, passed the following paper:

WHEREAS, In the mind of session, the making of extended remarks in reference to the business affairs of the church on the Sabbath after the sermon is injurious; and,

WHEREAS it was the request of session that notices be made through the pastor or clerk of session, Therefore,

Resolved, That the Trustees be requested to comply to this arrangement in order that the Gospel be not hindered.

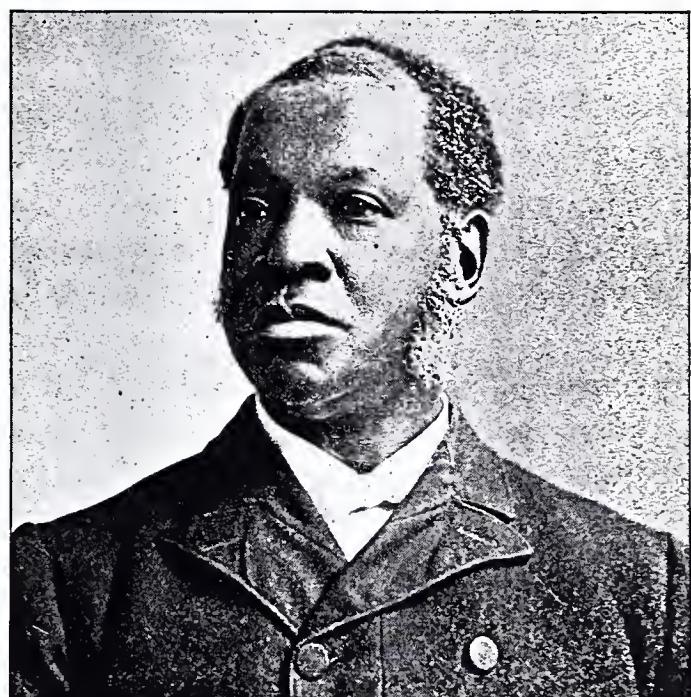
The session also granted the request of John P. Worthington, James C. Davis, Ralph Gilmore, William A. Potter, and Francis Nelson to hold prayer meeting on Friday evening and Sabbath morning. The session at this time asserted their right to appoint or dismiss the organist, and admit or dismiss from the choir, it being part of the spiritual worship of the church. In January, 1861, a member of the Board had used some funds in his hands to relieve personal need; it was all made right, but the brother had said, "Anyone would do the same under like circumstances," and there were those that were determined such an idea should not go unreproved, so they worked on the matter until 2.30 A.M., at one of their meetings, and finally forced the brother to resign his position in the Board. Such a course had its salutary effect. In

the afternoon of June 4, 1861, the Fourth Presbytery of Philadelphia met in the Lombard Street Central Presbyterian Church, and received Mr. John B. Reeve, a licentiate of the Third Presbytery of New York. Present: Rev. Drs. T. Brainerd, T Shepherd, Albert Barnes, J. McLeod, E. B. Bruin and A. Culver; Elders James Earle, C. Baxter, R. Jones, W. Brown, G. Potter, S. Shay, and T Davis. Presbytery examined Mr. Reeve for ordination, and met in the evening for ordination and installation. The moderator presided, and the Rev. John McLeod preached the sermon; Rev Albert Barnes, charge to the pastor, and Rev. E. B Bruin, charge to the people. Rev. Barnes spoke of Mr. Reeve as qualified to be an honor not only to this church but to the Presbytery. In November of 1861 John P. Worthington died. Being a member of the Board at the time, resolutions were put in their record, speaking of him as a devoted Christian in the Church and a faithful member of the Board. (See Appendix.) The Board made no annual financial report for 1860. The report for 1859 made the liabilities \$5,318.75, and now for 1861 the report \$4,713.57, making a decrease of \$605.12 in the two years, which is evidence that the Trustees were successful in their management of the financial affairs of the church. In 1861 twelve were added to the church, of whom two are still with us: Mrs. Mary Linn, and Mr. Charles C

Derry, quiet, unobtrusive Christians, faithful in attendance and support of the church, veritable foundation stones deep in the ground, and, although unseen, on such the Church solidly rests.

1862.

THIS year opened with fair prospects. The pastor, Rev. J. B. Reeve, being a scholar and student, the pulpit ministration was as good as any in the city, and the congregation was delighted. In the early part of the Rev. Reeve's ministry, when desired to do more pastoral visiting, he replied plainly that it would be at the expense of less studied sermons, visiting to the extent implied could not otherwise be done; but sickness and death, or other needed ministrations, would always be faithfully attended to. During this year nine were added to the church, one of whom is living, Mr. A: B. Sayers. The Board of Trustees with J. B. Mathews as secretary, and John McKee and James W. Brown assisting him in keeping the financial accounts, etc., did good work this year, with a committee of fifty ladies to help them meet their financial obligations. Mr. Prosser, Sr., having died, his estate had to be settled. He held a bond for \$800, which had to be paid, also property of his was



involved for the payment of the \$3,500 mortgage, and it had to be relieved, all of which was satisfactorily transacted by the Board, composed of George Roberts, president; William Laws, treasurer; J. B. Mathews, secretary; John McKee, William G. Harvey, James W. Brown, William King, Joseph Young and Daniel Davis.

1863.

At the election for Trustees, October, 1862, John McKee was elected president; William Laws, treasurer, and J. B. Mathews, secretary. J. B. Mathews resigned and W. C. Dixon was chosen to fill his place. Under date of February 23, 1863, is recorded in Board minutes the release of Mr. Prosser's property, and placing the \$3,500 mortgage on the church alone. It may be noticed here that the church was, and had been, blessed with brethren and sisters that had a mind to work, and did work in the spheres that God gave them mind and ability to fill. John McKee, who was president at this time, being a son-in-law of James Prosser, Sr., and having a large financial mind and spirit, with industrious and precise keeping of accounts, made him of great service. Mr. Jesse E. Glasgow was an indefatigable worker, whose services were kept

going, notwithstanding differences that occurred at times. William Laws, G. M. Burton, William G. Harvey and other brethren that God blest us with, were untiring in work, so that our march financially was continuously upward. Brethren were paid for collecting, and therefore moneys were brought in that otherwise would not. It was the custom about this time to refer to the congregation matters of importance, but the doings of such meetings were not regularly recorded. But we find in Board minutes June 8, 1863, the congregation refused the renting of the basement for public school purposes; also, July 14, 1863, the report of a committee of which Thomas H. Davis was treasurer, whose duty was to raise money and pay the balance due Granville Society. This year no annual report of the Board was made. Twelve persons were added to the communion, of whom Mrs. Physic and Mrs. Birchett are still with us; also the Rev. William R. Templeton, who is a pastor at Reading, Pa., and Mrs. Williams, daughter of the late William G. Harvey, now living at Newport, R. I.

1864.

SIX souls were added to the communion this year; not many, and yet two are still spared to

us, dear to the Church militant, and dear to many in the Church triumphant: Mrs. Reeve, wife of the pastor, amiable and kind, ever ready to do good; and Mrs. Mary A. Dyson, enslaved and suffering in her younger days, but now rejoicing in freedom of body and soul; such rejoicing as the Saviour accounted for when He said, "If these hold their peace, the very stones would cry out." The session continued to call before them those that were remiss in their attendance at the Lord's Supper, some of whom had held high office. This strictness, no doubt, kept back many that would have joined us had we been less exacting. The Board, elected in 1863, made J. B. Mathews president, Robert Gurley treasurer, and W. C. Dixon secretary. They transacted the usual business that came before them, and in October, 1864, made an annual report, showing a payment on the debt of \$820.52 since the report of 1861, and now leaving the liabilities \$3,893.25. Brethren of the Third and Fourth Presbyteries, at this time, began measures to *free* from *debt* the churches in those presbyteries, on condition that they would do what they could to help pay, and not go in debt again. At a meeting of session, December, 1864, the pastor reported that the Revs. Messrs. Adair and Shepherd were appointed to advise in the matter of raising the portion of our debt, \$1,906, which we had assumed, and they had drawn up a circular,

with which we were to call on benevolent persons, in the several churches, by which he hoped we would make up the amount needed.

1865.

AT the stated meeting of the Board, January, 1865, a congregational meeting was called, appertaining to financial affairs of the church. January 7th, a called meeting was held, and the president stated that he had been informed that Mr. John Sparhawk had been appointed by Presbytery, and the contributors, to pay off all the debts, and he had appointed Messrs. John McKee and Robert Jones to pay the debts of this church, and show him the receipts. The Board, considering that this ignored them, withdrew their call for the meeting, and arranged for a joint meeting of Session and Trustees, January 16th, to have an explanation ; this explanation was given to the satisfaction of the Board, who had said they desired peace and harmony. The congregational meeting had been held on the 12th instant, and resolved to raise the minister's salary to \$700 per annum, all of which the Board endorsed ; they also raised the pew rent 20 per cent., to meet the increased expense. The report of John McKee, treasurer, and Robert Jones, secretary, was made to the

Board, and placed on their records, a copy of which is here appended. Sixteen were added to the church this year, of whom Mr. F. Mishaw and Mrs. Mary Foote are still with us, doing all they can for Christ and His cause. Elder William Brown died March 26, 1865 (see Appendix).

REPORT OF THE SECRETARY AND TREASURER OF
THE "SPECIAL FUND," FOR THE PAYMENT OF
OUTSTANDING DEBTS OF THE LOMBARD STREET
CENTRAL PRESBYTERIAN CHURCH, JANUARY 26,
1865 :

At a meeting of the Lombard Street Central Presbyterian Congregation, held June 23, 1864, John McKee, Rev. J. B. Reeve, J. E. Glasgow, J. W. Brown and Robert Jones were appointed a committee, with full power to devise ways and means to raise \$1,906, there being offered by a committee of gentlemen through the influence of the Pastoral Association of the Third and Fourth Presbyteries of Philadelphia, on condition that the Church raise the said \$1,906, which, with the \$1,900 offered, will pay the entire outstanding debts of the church, amounting to \$3,806.

The following resolution was passed unanimously :

Resolved, That with the help of God we will make every sacrifice in our power to give, at an early period, the entire sum needed to pay the debt of our beloved Church.

John McKee being appointed treasurer, and Robert Jones secretary, thirty-six books were issued on which \$1747.13 was collected, and \$65 donated by the Sabbath-school, making a total of \$1812.13.

Meetings were held weekly, on Thursday evenings, for receiving moneys on books and subscriptions until December 15, 1864, up to which time the treasurer, John McKee, had received \$280.15, besides that brought in on subscription books.

The sum needed now being raised, a committee was appointed to get up a Thanksgiving Festival, to take place December 29th.

COMMITTEE: George Roberts, *Chairman*, J. W. Brown, James Prosser, Jr., Mrs. Mary Davis, Miss Lydia Thompson, George W. Evans, Mrs. Sarah Prosser, John McKee, Miss Mary J. Green, Mrs. Rachel McCoy.

The following committee was also appointed to procure testimonial, to be presented to the treasurer and those that brought in the three highest amounts.

COMMITTEE: Thomas H. Davis, Robert Jones, James W. Brown, Mrs. Phœbe Miller, Mrs. Jane Trout.

Invitations were sent to ministers of the Third and Fourth Presbyteries, Mr. John A. Brown and others who had contributed so liberally to relieve this and other needy churches; and also to the

friends of this church generally. On this occasion the Rev. Albert Barnes, Rev. Dr. Brainerd, Rev. Mr. Mallory, William S. Pierce, Esq., and others spoke, making it one of the most interesting meetings of the kind ever held in the church. Refreshments of ice cream and cake were served, and testimonials of service were presented by Elder Robert Jones to Mr. John McKee as treasurer, Mr. James Prosser, Mr. Jesse E. Glasgow and Mrs. Phœbe Miller, for the three highest amounts brought in on the books.

On January 4, 1865, the treasurer, John McKee, and the secretary, Robert Jones, tendered \$1,906 to Mr. Sparhawk, treasurer for the committee appointed at a meeting held in the First Presbyterian Church, Philadelphia, April 19, 1864, which committee was Messrs. Perkins, Purvis and John Sparhawk.

Mr. Sparhawk placed in the hands of Messrs. McKee and Jones \$306 to pay the following bills: \$154 to Jacob C. White, \$68 to George Roberts, \$50 to Jane Potts, \$28.25 to Wright & Hunter, leaving in Mr. Sparhawk's hands \$1,600 in trust, which, with the \$1,900 appropriated by the committee of which he is treasurer, makes a total of \$3,500. This sum is deposited with the United States Assistant Treasurer, at Philadelphia, January 9, 1865, at 6 per cent. per annum interest, payable in July and January, which in-

terest Mr. Sparhawk will pay to George C. Calhoun for this church on the bond for \$3,500 held by said Calhoun, until the bond is due, which will be February 5, 1868; Mr. John Sparhawk being authorized by the secretary and treasurer, Robert Jones and John McKee, to pay the interest as it becomes due on August 5th and February 5th, and the principal at maturity.

The said bond and mortgage was executed in 1847 by the late James Prosser, Sr., to said George C. Calhoun against Lombard Street Central Presbyterian Congregation, said Prosser acting as trustee for the congregation. The ground and building has cost \$15,000 and is now free from all incumbrances.

FINANCIAL REPORT.

Philadelphia, January 26, 1865.

To LOMBARD STREET CENTRAL PRESBYTERIAN CONGREGATION:

John McKee, treasurer, and Robert Jones, secretary, of "special fund" for the payment of outstanding debts of said church, respectfully make this final report:

RECEIVED.

Paid in on subscription books	\$1747 13
Paid in to treasurer and secretary	280 15
Paid in from Sabbath-school	65 00
Received at festival	32 85
Received for interest on \$1,300	10 90
	<hr/>
	\$2136 03

PAID OUT.

To Mr. John Sparhawk in trust	\$1600 00
To Jacob C. White for cemetery lots	154 00

To George Roberts for loan and interest	\$ 68 00
To Jane Potts for loan and interest	50 00
To Wright & Hunter, gas fitting	28 25
To festival and testimonials	108 50
To printing and collecting books	18 18
	<hr/>
	\$2026 93

The balance was paid over to the Board of Trustees, \$109.10.

JOHN MCKEE, *Treasurer.*

ROBERT JONES, *Secretary.*

1866.

IN October, 1865, William R. Templeton (on recommendation of session) was received as a candidate for the ministry by Presbytery in February, 1866. The weekly lecture was changed from Thursday to Wednesday evening, and the prayer meeting from Tuesday to Friday evening. We find the session devising ways for the spiritual welfare of the church. At the communion in March, nine were added to the church, among them two daughters of Elder Shay; and in June, eight, two of whom were daughters of Elder Jones. In September five were added, and in December five, evidencing that when we work for Christ and "wrestle" between the porch and altar, the spirit will come with blessings on his wings.

1867.

God had blessed us ; we were free from debt, and souls were flocking into the ark. Bro. Purnell and his wife (of precious memory), a son of Elder Potter, another daughter of Elder Jones, William F. Brooks, who is doing good service as a minister for Christ, twenty-three in all, were added; most of them young and intelligent. In February, 1867, on account of a disagreement, Elder George W. Evans sent the following note to the session :

“In expectation of leaving the communion of the Presbyterian Church, and uniting with the Baptist, I hereby resign my office as ruling elder in the Lombard Street Central Presbyterian Church.

GEORGE W. EVANS.”

Mrs. Evans and a daughter came to session requesting letters of dismission to the Baptist Church, which was declined on the following grounds: 1st. Session can only give dismission to some church ; cannot give letters to hold. 2d. That we have reason for believing the Baptist Church only receives letters and gives them to churches of their own peculiar faith and order ; and inasmuch as said churches do not acknowledge the validity of our mode of baptism, do not consider it scriptural, and do not allow our members to sit at the “Lord’s table” with them ; thus ignoring us in both of the Sacraments of the Church,

we cannot, therefore, give letters of dismission to that Church. After evidence of their immersion their names were stricken from the roll. In May, 1867, a special meeting of the Board was called, notifying them through session that Rev. J. B. Reeve had received a call to the pastorship of the Fifteenth Street Presbyterian Church, Washington, D.C. On reading the notification from session the Board passed the following resolutions, moved by J. B. Matthews:

WHEREAS, We are impressed with the conviction that it would be detrimental to the interest of our Church, spiritual and temporal, for Rev. Mr. Reeve to dissolve his connection with us at the present time; therefore

Resolved, That we earnestly, yet respectfully, protest against our pastor entertaining the thought of having his present relations with us dissolved.

Resolved, That we hereby pledge to him our earnest efforts for his support and comfort while he shall continue our pastor, and our cordial co-operation for the enlargement and prosperity of this church and congregation.

This was concurred in by session, and the result was Mr. Reeve declined the call.

1868.

IN May, 1866, the Board called a congregational meeting to consider the matter of renovating the church. The meeting was held and a committee to get estimates for the work and devise ways and means to pay for it was appointed. The Board declined to act with them, claiming that the charter gave them the right to receive all moneys, provide and *keep in repair* a house of worship, and pay all debts of the corporation. (See Section fifth of Charter). But this committee proceeded to get funds, and in January, 1868, the Board appointed Messrs. Laws, Potter and McKee to act with them in depositing the "special fund" they had collected. This was done, but in July, 1868, the Board still refused to act, and ordered that contractors be notified that *they* were not responsible. August 5th, the following was read in the Board:

PHILADELPHIA, Aug. 1, 1868.

TO THE CHAIRMAN OF DEPOSITING COMMITTEE:

Dear Sir:—At a congregational meeting of Central Presbyterian Church, held Wednesday evening, July 29, 1868, it was resolved that the Depositing Committee pay the funds in their hands over to the Committee on Repairs, viz.: Robert Jones, William A. Potter, Jesse E. Glasgow, Stephen Purnell and George L. Talbot.

Very respectfully yours,

ROBERT GURLEY, *President.*

GEO. L. TALBOT, *Secretary.*

On the reading of this note the Board ordered the payment of "special fund" \$919.96, paid to above-named Committee on Repairs.

The renovating was done under the supervision of the committee appointed by the congregation, but a definite report is not on the Board books; the total sum was \$1,124.96. As far as could be ascertained the entire building was painted, the walls and ceiling beautifully tinted in different colors and laid off in panels, the pews upholstered with crimson damask. Nothing had been done since the church was built, twenty years before. It looked better than ever. April 15th a congregational meeting was called to devise means to pay the pastor's salary. It was moved that it be \$900 per annum, which was afterward reconsidered on motion of E. D. Bassett that it be \$1,000, which was passed. The Board at their next meeting raised the pew rent to \$18 for centre and \$16 for side pews, \$5 for single sitting. Also May 4, 1868, all the deed, clearance papers, etc., were received from Messrs. Sparhawk and Perkins. On motion, a vote of thanks was tendered to Mr. Sparhawk and the committee for their services in getting the church out of debt. Also the President of Board was ordered to get a tin box and put the papers in for safe keeping. A meeting of the congregation was called for May 13th, to report the payment of all debts and the receipt of

the papers. Nineteen were added to the church this year, sixteen of whom are still living, among them Mr. William Still, who was afterward elected an elder. Among the dead is Brother James Gardiner, a godly man, whose prayers and exhortations are still remembered.

1869.

OCTOBER, 1868, the Board elected was Robert Jones, president, Stephen Purnell, treasurer, J. B. Matthews, secretary, Wm. A. Potter, house-warden. Their meetings were held at 3 P.M., the first Monday of the month. They were precise in their transactions, and in keeping minutes and accounts. We find in their minutes a definite statement of the different papers of the church in the "tin box," a satisfactory as well as serviceable record. The church had been renovated at a great expense and they resolved not to hire it for concerts, etc., on account of the injury being greater than the pay they got. Extra harangues and begging from the pulpit, being objectionable, were not practised, and the church finds itself settling down into a dignified condition of worship. During the year 1869 there were thirty souls added to the communion, many of whom are now gone to their reward, among them, of precious memory, are Mary Somerville,

Prince Black, John Garnett, Rebecca Webster, Francis Wood and Mary Dunn, who though dead, yet speaketh. Of those still living is Elder John S. Dunn. Elder George Potter died October 20, 1869.

1870.

OPENED with fair prospects in the spiritual affairs of the church. Eight were added to the first communion in March, among them Edward A. Wylie (who is noticed in the memorials to elders). Twenty-eight in all were added this year. The Rev. J. B. Reeve had the degree of Doctor of Divinity conferred on him by the Lincoln University, Oxford, Pa. The session made the Sabbath services to be: preaching morning and evening; in the afternoon, Sabbath-school and exposition of Scripture. In former years it was prayer meeting, 6 A.M.; Sabbath-school, 9 A.M.; prayer service, 10.30 A.M.; school, 2 P.M.; preaching, 3.30 P.M.; prayer meeting after preaching, and preaching at 7.30 P.M. Never tired of worship, the motto seemed to be, "Dead be my heart to every joy, when Jesus cannot move." The Board of Trustees moved on with their duties quite regular; it is a matter of interest to note the difference of men in the transactions of business. Joshua B. Matthews was secretary for 1869 and 1870, and a

full financial report is made and recorded for both those years. In 1869 received \$1491.33, paid \$1463.14; in 1870 received \$1448.86, paid \$1418.15. This shows how near one year is to another, and enables trustees to refrain from irreligious begging.

1871.

GOD was still blessing us. At the March communion six were added, three of these are "not;" one of whom was Fielding Butler, quiet, lovable and pious, he was taken away early in life. But how blessed, to leave a hallowed influence that lives in the memory long after we are gone. Catharine Sullivan and James Scott, earnest for Christ and His Church, in their own peculiar way, and J. B. Matthews, a pillar in temporal affairs, are still with us. Verily God hath blessed us with brethren and sisters for all stations and every duty. May we be helped to avoid offending "one of His little ones." The 28th of July, 1871, the Rev. Dr. Reeve gave notice to session that he intended to accept a theological professorship in Howard University, Washington, D. C. Notice was given from the pulpit on the 30th inst., and a congregational meeting was held on the 19th of August, to take action on the resignation. The following action was taken:

Resolved, It is with deep regret that we part with our pastor, Rev. John B. Reeve, D.D., but as he is called to a larger field of labor and usefulness, and in his judgment will be able to do more good for his people: therefore we consent and will unite with him in asking Presbytery to receive his resignation.

Sheppard Shay and Wm. Still were appointed commissioners to Presbytery with this action; also, to request Rev. Herrick Johnson, D.D., to be appointed moderator, and that session have privilege to supply the pulpit, all of which was granted, and the Rev. Dr. Dulles appointed to declare the pulpit vacant.

Dr. Reeve left the 1st of September. A farewell reception was given him, gotten up by J. B. Matthews and W. A. Potter. Expressions of regret at parting, and wishes for future good were freely made; addresses were given by Elder Jones and others, and at the close of the reception, Wm. A. Potter, in behalf of the congregation, presented the Doctor with a beautiful purse containing their offering. The Rev. Jacob Cole was engaged as supply for the pulpit; he continued until the 18th of December, but the congregation were not satisfied and he left. In November, Stephen Purnell and Edward A. Wylie were elected members of session. Eighteen were added to the church this year. The annual report, October, 1871, was: Received, \$1,341.16; paid out, \$1,339.19, and for benevolent objects, \$60.34.

1872.

THE pulpit was still vacant, and having been so learnedly filled by Dr. Reeve, it was hard to suit the congregation. Reverends Morton, Shepherd, Gates, Morris, and others were employed to preach at different times until July, when Rev. Wm. T. Carr was engaged as stated supply, and continued as such for one year, at \$1,000 per annum. In February, 1872, the session ordered a congregational meeting to call a pastor and agreed to put the name of Rev. C. H. Thompson, D.D., before them ; but no account of the meeting is found. At the May, 1872, communion fifty-two were added to the Church, and the Rev. Dr. Reeve came from Washington, at the invitation of session, to administer the sacrament. This ingathering was a blessing of God on the labors of Elders Shay and Purnell, with the help of Mr. Samuel K. Godwin, an Episcopal layman, and Mr. Schreiner, a tract missionary at the evening services. This ingathering is an evidence that if the people work, God will bless, pastor or no pastor. Brother Shay and his co-workers went forward with the prayer of Asa, 2 Chronicles 15: 11: "Lord, it is nothing with thee to help, whether with many, or with them that have no power." Brother Barton Curry remembers to this day, the brotherly hugging and congratulation of Mr. Schreiner, when the Lord blessed him with peace

in the Holy Ghost. Spurgeon says: "I would sooner you should burst into fanaticism, some of you, and become right-down fools in enthusiasm, than remain as the Church now is, in a dead coolness, caring little for the souls of men." Of this ingathering God has taken Thos. Reed, aspiring and energetic; Elijah Webster, quiet and sincere; both adding in their way to the strength of the church; Martha Armistead, taken early in life, but remembered still by those that knew her. There is still living Rev. Frank E. Potter, laboring in the Southwest; Mr. Charles Wilson, a faithful worker in the Presbyterian Church, Washington, D. C., and Miss Fanny Somerville, a "King's Daughter,"—earnest and untiring in work, blest and blessing.

1873.

IN October, 1872, no annual report is recorded. In 1873, the report is \$1,335.67 received, and \$1,289.03 paid out; also, the liabilities, \$52.75, taxes on cemetery lots (for several years, more of a drain than profit to the church). The Rev. William T. Carr was supplying the pulpit. The additions to the church were three on profession, and three on certificate. In July, 1873, when Rev. Carr's year ended, his services were dispensed with. In March, 1873, the session agreed to call a

congregational meeting in April, to elect a pastor, but no meeting was held. After Mr. Carr left, the members of session, by turn, got preachers, being aided in this matter by the Rev. Mr. Bunch, Secretary of Local Preachers' Association (Methodist). In October, the session resolved to consult with the Board about buying a parsonage and electing a pastor, but there is no record of a meeting. The Board, however, acted on the matter of a parsonage, and in August, 1874, a circular was issued, on the recommendation of Presbytery, soliciting funds for that purpose ; several churches, through their pastors and elders, were pledged to definite amounts. Also, a "special fund" for a new organ was, by a congregational meeting, put into the parsonage fund ; deposits were made in the Western Saving Fund.

1874.

THE session continued to get supplies for the pulpit, the Rev. Mr. Bunch aiding them. He was a godly man, whose meat and drink seemed to be, to do work for God. Early in the year, the Holy Spirit visited us with another glorious outpouring, and sixty-four souls were added to the communion in May, 1874. In this blessed work, we had again the help of Brothers Schrei-

ner, Godwin, O'Conner, Bunch, and others. All of those named have gone to their reward, except Brother O'Conner, who is waiting the "home call," leaning on his staff, at four-score, looking forward to a reunion with his dear wife, lately gone to rest, whom God spared to him fifty-eight years. Brother Godwin delighted to tell how God snatched him from a drunkard's grave, and he could not do too much for Him, in working for souls. This ingathering was the largest (at any one time) in the history of the Church; but it is sad to think how many were "stony ground" hearers! How many are living, or how many are dead, cannot be told from the books; but against a number is marked "suspended," and others struck off. A few are still faithful—G. H. Wilson, H. S. Black, William Ames, W. H. Dorsey, Annie Cooper, Caroline Butler—and God grant that there be many that He knows of, to the salvation of their souls, that we know not of. But, how much better it is, to so live "that men may know by our works that we have been with Christ, and learnt of Him." Spurgeon says: "It is an evil thing to receive members and never care for them afterward. I charge you, my beloved sisters, be nursing mothers in the Church; and you, my brethren, be fathers to the young people, that they may be enabled by your help, through God's spirit, to hold on their way." Elder Edward A.

Wylie died, March, 1874; young in years, and short in work for God; but what he did, was well done. In April, Elder T. H. Davis was sent to Washington, to confer with Dr. Reeve about his resuming the pastorship. On his reporting favorably, a congregational meeting was called for the second Thursday evening in May, 1874, and elected Rev. J. B. Reeve pastor.

In September, session met to receive an application from James W. Lavatt for recommendation to Presbytery as a student for the ministry. After considerable hesitancy, it was granted, and the brother spent eight or ten years at Lincoln and Howard Universities, and afterward labored for a while in a Presbyterian church in Virginia; but, the denomination not being genial to his make of mind, he joined the A. M. E. Church, for greater scope to his aspirations. At the December communion, James R. Staten joined, and became a useful worker in the Sabbath-school, and, at his home in New Jersey is still doing good work for the cause of Christ.

1875.

AFTER the large addition of May, 1874, there was a lamentable settling down into old ruts, and in May, 1875, the session called a meeting of communicant members to elect two more elders and

adopt the "rotary" system of elders. This meeting took place May 26, 1875. The Rev. R. B. Johns was moderator, and Robert Jones secretary. The call was read, as follows: "At a meeting of session held May 20, 1875, it was resolved that a meeting of communicants be held on Wednesday evening next, to take into consideration the addition of two elders on the rotary plan, to serve for three years." After the reasons were given for the addition and adoption of the rotary plan it was resolved by the meeting to adopt the rotary plan and elect two more elders. The session proposed William G. Harvey and Robert Gurley. The election was then postponed for four weeks. Likewise it was voted that Elder Thomas H. Davis be requested to attend to his duties in prayer meetings, etc., more frequently than he had been in the habit of doing. Meeting adjourned for four weeks.

June 23, 1875, adjourned meeting held to consider the election of elders, etc. Rev. Dr. Adair, moderator; Robert Jones, secretary. Dr. Adair fully explained the "rotary" system, after which the meeting adopted this new mode of appointing elders; the term was fixed for three years and the number of elders to be six. In order that the new regulation should work harmoniously, Elders Jones, Shay and Purnell being present tendered their resignation, which was received, and the way

opened for election under the rotary system. The following persons were duly elected: To serve three years, Robert Jones and Sheppard Shay; two years, Stephen Purnell and William Still; one year, Thomas H. Davis and John Dunn. Meeting then adjourned. At the meeting of session in July Thomas H. Davis resigned as clerk of session and William Still was appointed clerk. In August the session received a note from the trustees saying that they would receive and assume control of all public collections taken up in the church in future, to which the session respectfully replied that, in their judgments, they feel justified in assuming the control of all collections taken on communion occasions for the future just as they have done in the past, being fully persuaded that the rules and authority of the Presbyterian Church would sustain the session in this course. At this meeting of session it was reported that Presbytery had made the following arrangement for the installation of the Rev. John B. Reeve, D.D., as pastor. Installation to take place Sabbath, September 5, 1875, at 3.30 P.M.; Rev. William Hutton to preside and preach the sermon; Rev. E. R. Beadle, charge to the pastor; Rev. R. B. Johns, charge to the people. The sermon and charges were instructive and impressive. The pulpit was decorated with plants by J. B. Matthews. Montgomery's beautiful hymn was sung:

“ We bid thee welcome in the name
 Of Jesus, our exalted Head ;
Come as a servant, so He came,
 And we receive thee in His stead.

Come as Shepherd ; guard and keep
 This fold from hell, and earth and sin ;
Nourish the lambs, and feed the sheep,
 The wounded heal, the lost bring in.

Come as a teacher, sent from God,
 Charged his whole counsel to declare,
Lift o'er our ranks the prophet's rod,
 While we uphold thy hands with prayer.”

The church was now settled with a pastor, and God's blessing came with him. The session ministered to the Widow Gloucester, who was becoming infirm ; and also, to increase the spiritual interest of the church, ordered that the Monday, Wednesday and Friday evening meetings be free for anyone to take part in prayer, testimony or exhortation, and they be invited so to do. The additions from September to December were twelve, among them was Francis J. Grimkie, a student from Lincoln University, who afterward studied divinity at Princeton, N. J., and has been the faithful and talented pastor of the Fifteenth Street Presbyterian Church, Washington, D. C., for a number of years. Elder Stephen Purnell was taken from the Church militant to the Church triumphant, October 30, 1875, aged 75 years. (See *In Memoriam*.)

At this time the envelope system for monthly

contributions was adopted, and proved a great benefit in financial affairs. It is to be regretted that the Trustees now and then omitted to record their annual report. None has been recorded since 1872-1873.

1876.

THE Centennial year of our God-blest country, and the "City of Brotherly Love" the place to celebrate it in. Freedom reigns through all the land. The motto on the old Liberty Bell no more a lie. Liberty has been proclaimed to all the inhabitants of the land. We praise God and beseech Him to so imbue our hearts with His spirit that we may live to His glory and the good of our fellow creatures. This year was an interesting one in the history of the country, and there were many visitors to the city and church. The session and Board attended to their duties without extraordinary occurrence; the Board quietly accumulating the "Parsonage Fund."

The following preamble and resolutions were adopted at a congregational meeting, held September 20, 1876, and were, on motion, ordered to be placed on the minutes of the Board of Trustees:

WHEREAS, The members of this corporation,

at a meeting held May 14, 1874, did, by a majority vote, place in the hands of the Rev. Dr. Reeve, then of Howard University, D. C., a call to become pastor of this church at a salary of \$1200 per year, and a parsonage. The above-named call was accepted by Dr. Reeve in good faith, and for a year he has performed, through the providence of God, all the duties appertaining to the office of pastor, to the satisfaction of the members of the church, and the Board has paid him, in monthly instalments, the amount stipulated, but failed to get a parsonage, or pay his rent as an equivalent to the same. Therefore, be it

Resolved, That the Board be authorized to draw from the Western Saving Fund the interest on the amount deposited to the credit of the "parsonage fund," and pay the same over to Rev. Dr. Reeve, in consideration of having failed to get the parsonage, or pay his rent, as per agreement.

Preamble and resolution adopted.

Attest: FRANCIS WOOD, *Secretary*.

The session received twenty-three members to the communion, of whom there are still with us Jacob Richardson, who, though a sea-faring man, has held on to his profession, and is a faithful worker in the Board; and Dr. T. C. Imes, who became a member of session and a superintendent of Sabbath-school. How blessed it is to know that we are doing what we can for the cause of Christ and His Church on earth; for each one to do something to add to the building; leaving behind "footprints on the sand of time."

1877.

THIS year opened with cheering prospects in reference to getting a parsonage. At the meeting of the Board, on February 5th, the committee reported they had bought the property 1109 Rodman Street. At a meeting of the congregation their doings were approved, and they were instructed to have it put in repair at a cost not exceeding \$300, which was done. On the first Thursday in April it was opened for inspection, and gave great satisfaction. Every effort was then made to pay the debt remaining on the property. The Ladies' Aid Society gave what they collected to this object. Concerts, etc., were given for the same, so that the Board began to feel the effect of it on their current receipts. They, therefore, discharged the chorister, reduced the sexton's salary, and the pew-rent collector remitted his fees for three months. A consultation was called with the session in reference to the pastor's salary, as the Board found themselves falling behind. It resulted in the following agreement:

PHILADELPHIA, AUG. 15, 1877.

In consideration of the stringency of the times, I hereby agree to serve as pastor of the Lombard Street Central Presbyterian Church for \$1000, and parsonage, for one year, beginning June 1, 1877.

(Signed) J. B. REEVE.

¶



WM. LAWS.



J. E. GLASGOW.



FRANCIS WOOD.

A congregational meeting was called to inform them of this action, and take measures to raise \$95.00 that was owing to the pastor. In October the Parsonage Fund Committee reported cash from May, 1874, to October, 1877, \$3,579.39; indebtedness, \$75. At the election this year Amos B. Sayers was elected secretary, and we have a recorded report of \$1,825.71 received; and paid out, \$1,798.04, leaving cash balance \$27.67. This year fifteen were added, of whom William Nelson and Roxanna Morgan are still working faithfully in the Sabbath-school, the nursery of the church, Brother Nelson especially expressing much interest in the boys of his class, inquiring after and talking to them as they get older and begin to forsake the school (this is sad and yet usual). In 1858 Bibles were presented to each scholar that continued in school and became a teacher; their name and the reason for presentation, signed by the superintendent, being written in each; one of these was carried in the war against the rebellion by Charles W. Jones; another, prized above gold by Aunt Amy Roberts, was given to a son whom God took from her early in life. Oh, the joy of faithfully scattering seeds of kindness and Gospel truth!

1878.

THE session at its meeting February 11, 1878, had reported a defalcation by the treasurer of the Sabbath-school, who, on being called before them, acknowledged the matter, and was suspended from membership until such time as he shall make restitution and show signs of repentance; the restitution was partially made, but the repentance never, showing the brother to have been a wayside hearer, Mark 4:15. On the 1st of January, 1878, a Mission Sabbath-school was started at 1914 Fairmount Avenue, with consent of the Central Presbytery, and the title "John Gloucester Mission," with rules of government, under control of the session of this church, were adopted. Mr. R. H. Armstrong, a theological student of Lincoln University, was engaged during his vacation to hold preaching service there, which he did with much benefit to the mission. October 11th, Mr. Francis C. Potter was recommended to the Presbytery as a student for the Gospel ministry; also, session took final action to withdraw their recommendation from J. W. Lavatt, student for the ministry, they having desired him to take the short course, and he determined to take the long, also preaching whenever he could get invitations, and pronouncing benediction without being licensed; also, entertaining extreme and untenable views on sanctification; also, being disrespectful

to pastor and session. After this action of session, he connected himself with the First African Church, and through them succeeded in making the long course, eight or ten years, and then left the denomination. May the Lord help us to understand that

Nothing but *truth* before His throne,
With honor can appear;
The painted hypocrite is known
Through the disguise he wears.

There were twenty added to the church this year, most of them young and promising; Mrs. Hannah C. Carrol is still spared, a liberal, faithful worker in everything for the good of the church. Rachel and Roxanna Armstead, who were early taken from us, and later Mrs. Phœbe H. Diton, gone to the mansions of rest, were of those that joined in 1878. The Board of Trustees continued faithful in their work, with Robert Gurley, president, and at the end of their term had \$118.31 balance to pay over to their successors. During this year they had occasion to call to account one of their members for tardiness in paying bills entrusted to him. By such action we keep ourselves up to duty, and secure the confidence of those that entrust us with their affairs. "We are our brother's keepers."

1879.

THE John Gloucester Mission still continued to interest the session, and the question of an evening service being brought before them, it was granted on condition that the expense would be met by those in charge of the work. The services of Mr. Armstrong could not be gotten this year, and Brothers Johnson and Fry, who lived in the vicinity, were invited to assist in the work, and preaching was gotten as best they could. An interview was had with the Rev. Dr. Agnew and his interest secured for the mission. It was also brought to the attention of Central Presbytery, and by them recommended to the consideration of the churches. The following persons were chosen officers of the school: William Still, superintendent; Emma Brown, assistant; Susan Miller, treasurer; William Jones Librarian; Wilbur Still, secretary. The expenses thus far had been met without difficulty. December 29, 1879, at a meeting of session it was reported that the Rev. Mathew Anderson had been laboring for two months at the Gloucester Mission, visiting from house to house, thereby increasing the interest and attendance on the different services, and that several had sought the Lord and found peace. Mr. Anderson was assisted by a committee chiefly composed of females. That they have regularly met their expenses from month to

month. After this report the following was adopted by session:

WHEREAS, the Gloucester Mission, started under the supervision of this session, with the knowledge and consent of Central Presbytery of Philadelphia, has been in existence for two years, and at present shows development of strength sufficient to warrant its continuance. Therefore,

Resolved That it be tendered to the Central Presbytery at its next meeting; to be taken under its care and placed in the hands of its proper committee, or in charge of some of the churches within their bounds.

Elders Jones and Still were appointed to lay the above preamble and resolutions before the Presbytery.

The Board, by direction of the congregation, put \$384.24 repairs on the church, for which \$303.51 was collected and the balance, \$80.73, paid from the church fund.

1880.

At the January meeting of session the committee appointed to tender the care of "the John Gloucester Mission" to the Central Presbytery reported that they had attended to their duty, and that the Presbytery had very cordially resolved to

take charge of the Mission. The report was received and the committee discharged. On motion of Elder Shay it was agreed that the pastor and clerk of session give letters of dismissal to such of the ten or twelve members of this church interested in the mission work as may desire to unite in the contemplated church organization in the bounds of the Central Presbytery. *Passed.* By this action of session and Presbytery the case of the mission passed from the one to the other; the Rev. Matthew Anderson was continued in charge, and subsequently became pastor. At the organization into a church the name was changed from "Gloucester" to "Berean," and a committee of Central Presbytery was appointed to have oversight and counsel with Rev. Mr. Anderson, who by extraordinary labor, with the aid of Mr. John McGill, succeeded in getting one of the finest locations (South College Avenue) and building as beautiful a church as the colored people have in the city of Philadelphia. The name of John Gloucester should have been retained as a memorial of that good man, which was intended in naming the mission Gloucester. This year the additions were ten, one of whom was Miss Emma Miles, an extraordinary precise person in anything she does, serving with great credit as secretary of the school for a number of years. Her health has been bad for a long time, but she bears it patiently for

Christ's sake. In April Mrs. Mary F. Ames and Mrs. Mary F. Dunn resigned from leadership of female prayer meeting; the pastor was requested to temporarily fill the vacancy. In June Elder Still was re-elected for three years. From July to December the session was engaged in two cases of "discipline, one a breach of seventh commandment." Members of the church talked freely about this case, but when called before session to testify they became angry, refused to attend or testified vaguely, making it difficult and tedious to conduct the case. The other was a case of "desertion." In both cases the session patiently worked, and at last came to decisions that could not be complained of. In March, 1880, Mrs. Gloucester, widow of the first pastor, died and was buried in the vault in front of the church. The Board of Trustees paid \$100 on the parsonage debt.

1881.

AN interesting year in some respects. In March a committee from session was sent to see a man and his wife about their non-attendance. They saw the wife and she frankly told them that the care of her several little children, etc., made it difficult to attend church; also that her husband was employed where he was obliged to work on

Sundays. From this we see how important it is for pastor and elders to visit "the flock," carrying comfort and consolation to the careworn and disheartened. It is oftentimes of more service than money. Many, though poor, live worse than they ought, for lack of nearness to God, and prayer for His help and blessing. The case of "desertion" coming for final disposition before session, and the husband having shown that he was able and had made a home for his wife away from her relatives, with whom he could not stay, and she positively refusing to leave them and go with him, the session restored him to the communion from which both had been suspended, and left her still suspended. At the meeting of session in May, Elder Jones submitted the following paper, which was adopted and sent to the First Church:

TO THE SESSION OF FIRST AFRICAN PRESBYTERIAN
CHURCH.

BRETHREN:—Having heard that you are to consider the matter of closing your present place of worship, we hereby extend to you a cordial invitation to worship with us whenever you deem it best to close (if at that time you have not settled on another place). In doing this, permit us to say that we hope your church organization will be kept intact, and that God in His providence will soon bring you to a location, desirable alike

to the cause of Christ and your prosperity as a church.*

Ten were added to the church, one of whom, Henry W. Allen, was a liberal working member of the board, and is now an elder of the church. A fair was held at Masonic Hall, conducted by Mrs. Blake, Miss E. Miles, Mrs. Songo and others, for raising a fund to buy a new organ. The Trustees gave their sanction on condition that the proceeds be for the benefit of the church.

1882.

AT the May meeting of session a note was received from the Board, complaining that one of the old and faithful females of the church refused to pay pew rent. The session sent a committee, and the sister confessed that she was hasty in getting angry, but would continue to do all she could to support the church. The matter ended there. It was evident in this case that perhaps only one person offended the sister, but he being prominent in the Board she refused to pay as a means of venting her anger. How often we ourselves are the cause of disagreement, by the way

* The First Church when they left the old building, Seventh below Bainbridge Street, met in a hall, and afterward bought a church, Seventeenth and Fitzwater Streets, where they now worship.

we speak to our fellows, and thereby stir up anger. At the June meeting Elder Jones moved the following to be recorded, which was passed:

"It having pleased Almighty God to remove from us by death Mrs. Cecelia Davis Allen, who for sixteen years has been organist of the Sabbath-school and church, we deem it a duty to bear testimony to her faithful discharge of every duty, as scholar, teacher and organist in the school; as member of the communion and organist in the church; so kind and gentle in all her walks in life, that 'none knew her but to love her; none named her but to praise.' "

At a meeting of communicant members held August 2, 1882, Elders Dunn and Davis were re-elected for three years. November 27th the Rev. Dr. Reeve offered the following to be recorded, which was passed:

"Our esteemed Brother, Sheppard Shay, having been removed by death since the last regular meeting of session, the following Minute is adopted: With humble submission to the dispensation of God's holy providence, the session records the death of one of its members, Elder Sheppard Shay, who departed this life on Saturday, November 4, 1882, in the 83d year of his age, and in the twenty-third year of his eldership in this church, having been a member of the Presbyterian Church for more than fifty years."

Fourteen were added to the communion this year.

1883.

AN uneventful year (seemingly), and yet in the light of eternity, we may see blessings that we could not comprehend here. The ministrations from the pulpit certainly were good, enabling those that heard (if they would), to "see light in His light." But the masses desire sensation, and are not afraid of being "stony ground" hearers; therefore they do not come in crowds to where the gospel preached appeals to the brain as well as the heart. Among the cases of discipline that came before session was one of a man and his wife who had separated from each other; the effort to bring them to correct living was vain, and they were suspended from the communion. The man died some years after, and friends had him decently buried; but how much better to so live that God's blessing will be with us. This man in the early part of his life carried on a large business of map-mounting, was temperate and industrious, and should have prospered; but failing to become "rooted and grounded," when temptation and adversity came, they fell, not having strength to "stand and withstand." Of those that joined the church this year Anna J. Cooper, William Rasmus and Mrs. Geiger have proved faithful workers in the Sabbath-school, and George Sermon in the Board, helping to build up the Kingdom of Christ, and thus keep them-

selves from falling. A new suit of pulpit furniture was gotten by the efforts of Brother Henry Allen, and plans for getting the new organ were continued this year.

1884.

God is full of blessings. "Good when He gives, supremely good, nor less when He denies." March 7, 1884, Elder Thomas H. Davis passed into the spirit world after sixty-five years of active business life. In June, 1884, Thomas C. Imes was elected an elder; also this year the session resolved to use unfermented wine at the communion. All of these occurrences are full of thought. To die! To be called away from this world of care; away oftentimes from ourselves, our weakness, yea our sins, shall we say, Oh, how blessed to be at rest! Then again, what thoughts when called to take a high position in the Church of God! The duty of "showing forth His praise in what we say or do." The knowing that precious souls, "for whom the Lord did Heavenly bliss forego," are in our care. The putting away from the Lord's table that which intoxicates, and using the simple juice of the grape, is a holy rebuke to the wine-bibber and intemperate. There were ten souls added to the church this

year, only ten; and yet how blessed is the fact that of these, three have gone up; having washed their robes and made them white in the blood of the Lamb: Theodore Young and his wife, called early away from this world of care and sin, but leaving a hallowed influence in the minds of those that knew them. The other, an aged "Daughter of the King," Mrs. Anny Macnealy, who having for years placed her trust in God, found peace and comfort in Him, as she waited for the home-call. It was a blessing to hear her joyful expressions, in anticipation of the home above. We have still left with us young men and women that are useful in the Board and other work of the church.

The Berean Church was dedicated and the following hymn was sung:

WRITTEN FOR THE OPENING SERVICES OF THE BEREAN
PRESBYTERIAN CHURCH, NOVEMBER 2, 1884.

By REV. ALFRED NEVIN, D.D., LL.D.

God of love! O deign to listen
To the grateful song of praise
Which, for Thine abundant blessing,
Now to Thee we humbly raise.

As around the patriarch's pillow,
Ministering angels stood,—
Made the place the "gate of Heaven,"
And the very "house of God,"—

So, dear Lord, when we assemble
In this temple built for Thee,
Let, for all thy waiting servants,
This the sweet experience be:

Here may sorrowing souls find comfort,
 And the wandering be restored,
 Here may feeble knees be strengthened
 By the power of Thy word.

Ever let Thy gracious Spirit
 Bless the sower and the seed,
 Giving, through the great Redeemer,
 Grace to help in time of need.

And as each new generation
 'Round this sacred altar stand,
 May they still by faith be moving,
 Pilgrims toward the promised land.

In the old Berean spirit,
 May Thy truth, from day to day,
 As we search its sacred pages,
 Cheer us on our heavenward way.

Dr. Nevin often preached for us, and Dr. Adair, Rev. Barnes, Dr. Brainerd, Dr. Ramsey and many others—holy men of God, speaking the words of life and living as “ensamples” to those around them, showing that they had been with Christ and learnt of Him, and we do well that we honor them, keeping their names in remembrance.

1885.

THE Presbyterial assessment for \$32.85 was presented; the Clerk of Session was directed to reply that it was more than he could pay; that we were willing to pay \$11.40, as we paid last year. This assessment is based on the number of mem-

bers on roll, ours being about four hundred ; but so many being non-contributing makes it heavy on those that do contribute. Formerly it was according to the ability of the congregation, and then we paid only \$5. The addition to church this year was eighteen, one of whom was Charles B. Colly. His father and mother were members of the church for years, and had been called home. He had lived rather an independent life, disposed to find fault with church people, but God permitted his sight to leave him, and in darkness he was brought to feel after Him, and, finding peace in Christ, it was a pleasure to visit him and hear him tell of God's goodness. Another interesting case, Mr. Silas Taylor, coming to the Saviour late in life, but "fully persuaded," he enjoyed the "peace of God that passeth understanding," and entered into rest soon after he found the "pearl of great price." There are yet living some that were admitted this year, with whom there are great possibilities (if they will it) of doing much for God in laboring for the salvation of souls.

The pastoral letter for 1885 contains these words: "To us as a church the year has been marked by many tokens of Divine favor. Blessings so manifest that he who runs may read, have been bestowed upon us. It is true that trials also have come, but the severest of them must be reck-

oned blessings, though seen at first with tear-dimmed eyes. If you view the church as the garden of the Lord, or the good ground in which the Son of man sows the seed to bring forth thirty, sixty or an hundred fold, then 'ye are not sad to see the gathered grain,' nor will you murmur when reminded of the fact that 1885 has been God's own harvest time in our church; *ten* faithful and beloved brethren and sisters have with the years gone from us—

Robert Gurley,	Rebecca J. Webster,
Thomas A. Reed,	Maria Mitchell,
Mary E. Bond,	James Monroe,
Mary J. Proctor,	Elizabeth Gilbert,
Rachel Cliff,	Azel Loper,

have entered into rest. The word that comes to us all with the remembrance of these and our many other sainted ones, is, 'Brethren, be ye also ready, the time is short.' "

1886.

THE "week of prayer," which has been observed for a number of years by this church, was blessed with a glorious outpouring of the Spirit and a revival that continued through the year. Fifty-one precious souls were added to the communion, among them the organist, Mr. Newsome, and his

wife, for whom we had long been praying, almost despairing at times. "Though he tarry, yet he will come," is the promise, and we rejoice in its verification. The twenty-fifth anniversary of Dr. Reeve's pastorate occurred this year and was celebrated with appropriate services. Elders Still and Dunn, whose terms expired this year, were re-elected. The new organ had been placed in the church after lowering the gallery floor and making an opening in the ceiling to accommodate it. The cost of organ and alteration was near \$2,000, all of which was paid soon after it was finished. On one Sabbath \$500 was collected by a "grand rally," aided by the choir of Bainbridge Street M. E. Church. It was an unusual thing for us to have persons shower money down from the galleries and other parts of the church, and yet refreshing to see the liberality of the people when their mind is in accord with an object. The young ladies of the church, through Miss Rachel Morris, Treasurer, presented the Board with \$115, the proceeds of a festival held by them. The Trustees paid off \$300 of parsonage debt.

1887.

THE revival of last year had subsided, or rather we (our human natures) had fallen into the condition of the disciples the Saviour took into the

"Garden of Agony," to whom He said, "The spirit is willing, but the flesh is weak." These spells of inability, of weakness, are permitted; but it is for us to get strength to get ability out of them. At the April meeting of session it was reported that a teacher of the Sabbath-school had been requested to resign on account of her being engaged in the management of a dancing school. This action was approved by session and it was

Resolved, That public dancing at balls and parties is not consistent with Christian conduct, and it is to be refrained from by church members; also, that the pastor speak on the subject and tell the congregation of this action.

Only six were added to the communion this year; and yet we must say "Not our will but Thine be done." It is in times of depression we are set to thinking, studying ourselves and our fellows, studying the parable of the seed sown in the human heart, and especially at such times are we brought to God in prayer, brought to know that without Him we can do nothing. "So shall our walk be close with God; calm and serene our frame."



1888.

ANOTHER year has gone into eternity, and this begins, finding us, as the many years past have found us, in the lecture room, on our knees in prayer to God for His blessing to us during the year we are entering on. Many are the dear ones that have "gone on;" they have passed the "flood;" we are following on. And blessed is the heart that can say of the Church militant: "There my best friends, my kindred, dwell; there God, my Saviour, reigns."

The New Year's eve meetings are a precious means of grace, having been observed from the organization of the church, to hear the testimony of old and young, telling of God's goodness and blessing to them—Brother Shay, in the latter part of his life, used to say on New Year's eve, he had more friends in the "kingdom" than on earth, and ere long he would be with them. Six souls were added to the communion this year; not many, and yet we must thank God we are not left without a witness of His blessing. In our temporal affairs He has blessed us with the labors of Brother Joshua B. Matthews, who has served as president, treasurer and secretary of the Board at different times for over thirty years, and is still (1894) working faithfully and successfully in keeping our business affairs in a condition that is highly commendable. It is a blessing to a church

when the spirit of self-seeking is kept down, and all of us are brave for the right, and fear not to stand up for "whatsoever things are of good report;" then do we hold up the hands of such men as Brother Matthews, and God's blessing will rest on us.

1889.

DURING this year sixteen souls were added to this fold; several quite young; others more advanced in years, and some on certificates from other churches. God grant that we mutually help each other to live as becometh those that profess Christ. Mrs. Amelia Adams this year began missionary work among the poor and degraded of the city, and received the recommendation of session to her effort. "The harvest is great, but the laborers are few." The Young People's Association of the church began to publish a quarterly paper with the approval of session. This effort was very creditable; the young people of this church have abilities that, if used industriously for the good of others and the cause of Christ, will bring blessings on their work.

1890.

THE question of revision of the confession of faith being before the Presbytery, Elder Jones inquired how this church will vote, and in order to test the question it was moved that the vote be against revision, which was carried; three against and one for revision. The Committee on Assessment in Presbytery sent this year \$40.60, and the session had again to request a reduction to \$25. This committee seems to have the impression that this church is rich, and have sent two or three times to know what our expenses are, and the reply is \$1,800, which is met only by strenuous efforts. We pay our own current expenses and contribute to the Boards of the Church; but this new way of assessment, according to the number of the members, without considering their financial standing, does not seem to meet the case, and necessitates the repeated asking for abatement.

1891.

At the March communion nine were added to the church. It was an interesting sight, the young and old, some lately married, others long married and with families around them. The heart is stirred in witnessing such a scene, when we think of the possibilities of each individual life, if

we keep our love for God and man alive within us, in order that more and better work for Christ and His Church may be done. The session proposed an addition of two to their number, and nominated R. W. Macneily and Henry Allen; they were elected without opposition. Both of these brethren were men of deep piety, and it is expected will prove a strength and blessing to the church. The members of session at this time were Robert Jones, William Still, John Dunn, Thomas C. Imes, R. W. Macneily and Henry Allen. The total addition to the church for 1891 was nineteen. The building needed renovation, and a congregational meeting ordered it to be done. The following is the summary of the report:

Total received	\$2,840 01
Total expended	<u>2,732 84</u>
Balance	\$ 107 17

This report was itemized and printed by the Board of Trustees, and the following description appeared in one of the daily papers:

AN ATTRACTIVE EDIFICE.

IMPROVEMENTS AT THE LOMBARD STREET CENTRAL PRESBYTERIAN CHURCH.

The Lombard Street Central Presbyterian Church, Lombard Street below Ninth, which has been closed for two months while several im-

provements were being made, will be reopened on Sunday next, when the pastor, the Rev. J. B. Reeve, D.D., will preach in the morning, and the Rev. E. J. Adams, a former pastor, in the evening. The building has been repainted, and on each side of the door is a rustic lamp. The windows in front are of stained glass. The main audience room has been reupholstered, frescoed and carpeted. New gas fixtures of a neat design have been introduced, the galleries have been cut down, and in front of them is an attractive brass railing. The old furnace has been removed and a new heating apparatus takes its place. The two rooms at the rear of the lecture room, on the first floor, have been enlarged so as to afford additional accommodations for the infant and Bible classes. Between these rooms and the lecture room are glass doors. The total cost of the improvements was between \$3,000 and \$4,000, all of which will be provided for. The Lombard Street Central Presbyterian Church was organized in July, 1841, with 40 members. The congregation worshipped for a short time in a small church on Eighth Street, near Carpenter, where they called their first pastor, the Rev. Stephen H. Gloucester, a son of the late John Gloucester, of the First Colored Church of this city. A lot was purchased on the south side of Lombard Street, below Ninth, at a cost of \$5,500,

and the present building was commenced in September, 1846. It was dedicated in 1848. The present membership is 400, and there are 225 scholars in the Sunday-school. The Rev. Mr. Gloucester was succeeded in the pastorate by the Rev. E. J. Adams and B. F. Templeton. The present pastor, the Rev. John B. Reeve, D.D., is a native of Suffolk County, New York. He graduated from the Union Theological Seminary, and came to the Central Church in 1861. After remaining there for ten years he went, in 1871, to Howard University, Washington, where he organized the Theological Department. Dr. Reeve returned to the Central Church in 1875. The trustees of the Central Church are as follows: President, Joshua B. Matthews; secretary, Francis Wood; assistant secretary, Washington Young; treasurer, Thomas H. Boling; Henry Allen, Lemuel Sewell, Jacob Richardson, George Sermon, James H. Irvin.—*Public Ledger*, Sept. 3, 1891.

1892.

THE Lord is still blessing us. At the March communion, ten were added; one the granddaughter of the first pastor of the church; another, the daughter of an indefatigable worker in every good work, lately gone to his rest; two

quite young daughters of a brother in the church; another, the adopted child of a family beloved in the church. Another, far from her native home, finding the Saviour she has cast her lot with us. Another, a young widow, God having taken her husband, she comes to Him for consolation; and yet another, away from home, having found the Saviour, and being taken sick, and spending a whole year in a hospital, experienced the blessings of having Jesus for her friend, and His power to raise up friends for her. There was also a brother restored to church fellowship after more than thirty years' wandering, a faithful wife clinging to and praying for him. After a long sickness he came back to the Shepherd and Bishop of souls. At the June communion a father, mother and three young daughters were admitted, also a young man, proprietor of a weekly paper. In December an interesting young man from Demerara, South America, and a man from the Moravian Church; in all there were twenty-three added to the church this year.

1893.

A CHAPTER of the Brotherhood of Andrew and Philip, recently started with the young men of the church, being desirous of starting a Sabbath-

school in the southwestern part of the city, asked the advice and permission of session, which was cordially granted. The increase of colored population in that section being large, it was thought a Presbyterian Mission would do good. The following is an extract from the New Year's letter written by the pastor:

Eighteen hundred and ninety-two—known in National annals as Discovery Year—is now numbered with the dead. And with it nine of our fellow members have passed within the veil. They have “discovered” that realm which to us is, as yet, invisible. Keziah Jackson, John C. White, Elizabeth Dodson, William Laws, Rachel Brown, Amelia W. Adams, Phœbe W. Diton, Henrietta Jeffries and Margaret Glover are no longer with us.

Other friends, more or less closely connected with some of our church families, have also been called away. And in yet other homes, invalid ones, during a part or all of the year, have been patiently waiting the unfoldings of God's providence. So that through all the twelvemonth when sorrow with mourners over their departed ones has not borne us close to the valley of the shadow of death, sympathy with the sick and their attendants has led us along the valley of Baca. And yet, the year 1892, like all the others of our church life and work, has been enriched with God's goodness.

(1) Though it may not be discerned, while tears dim the eyes, the affliction being present and grievous still, His goodness must be in the fact that the crown and palm of final victory have been given to so many who began the year here with us.

(2) It is very manifest in this, that peace is still within our walls.

(3) That an increased measure of prosperity has been upon our finances, is seen in the recently published report of the Board of Trustees.

(4) While we ought to deeply regret, and be made more humble and prayerful by the fact, that no more marked season of refreshing from the presence of the Lord has been granted us ; still, when we know that more than twice as many members have been added to our roll as have been taken from us to be "forever with the Lord," we have reason to thank God and take courage.

This New Year will bring our church very near to its semi-centennial anniversary. To make that event worthy of our history, an honor and praise to the Great Head of the Church, and memorable for our children, early and thorough preparation should be made. Such could best be begun by a most diligent and general observance of the present Week of Prayer.

In accordance with the recommendation of the pastor and session, a joint committee from session and trustees was appointed to arrange for the cele-

bration, namely: J. B. Reeve, D.D., Pastor, Chairman; Robt. Jones, Elder; T. C. Imes, M.D., Elder; Henry Allen, Elder; J. B. Mathews, President of Board; Thomas H. Boling, Treasurer of Board; James H. Irvin, Collector of Board, and W. C. Young, Secretary of Board and Secretary of Committee. This committee began preparation by appointing Robert Jones to write the History of the Church, and September 24, 1894, the time to celebrate the fiftieth anniversary, as follows:

ORDER OF EXERCISES.

Monday Evening, September 24th, at 8 o'clock,

“Founders' Day” Observances,
Elder Robert Jones, Chairman.

Tuesday Evening, September 25th, at 8 o'clock,

“Sabbath-School” Celebration.
Dr. T. C. Imes, Superintendent.

Wednesday Evening, September 26th, at 8 o'clock,

“Young People's Association,”
Miss Ella F. Still, President.

Thursday Evening, September 27th,

“Dorcas Society,”

Mrs. Sarah Titus, President.

King's Daughters,”

Miss F. L. Somerville, President.

“Brotherhood of Andrew and Philip,”

Thomas H. Gaskins, President.

Friday Evening, September 28th,

Reception—Given under the auspices of the Session and Board of Trustees, assisted by the Band of Willing Workers. Admission by card.

Sunday, September 30th,

10.45 A.M.—Semi-Centennial Sermon by the Pastor.

2.30 P.M.—Sabbath-School Exercises.

8.00 P.M.—Memorial Praise Service, with groupings of the years in ten.



1894.

THE church is now in its fiftieth year of existence, and numbers over four hundred communicants, with a Sabbath-school of about two hundred teachers and scholars. God has blessed us and, we trust, made us a blessing. The different organizations of the church are preparing for the "Jubilee" service in the spirit of "Israel of old."

Founders' Day observances began with tea for founders, session and trustees in the lecture room, superintended by Mrs. Margaret A. Bolding, assisted by Mr. William A. Potter. The lecture room and church were beautifully decorated under the supervision of Mr. Joshua B. Matthews. It was a fit beginning of the "Jubilee" to gather with the ten survivors : Mrs. Sarah Worthington, Miss Mary Green, Miss Sophia Grey, Mrs. Jane Bruff, Miss Maria Jones, Mrs. Rachel Quinn, Mrs. Mary Bundick, Mrs. Elizabeth Jones, Mr. Guy M. Burton and Elder Robert Jones, each with a "Presbyterian blue" badge presented by the "Dorcas" Society. It was joyous thus to gather and to witness the spirit of "love and unity" that pervaded every heart, causing each to do all they could for the enjoyment of each other. After the tea they went up to the church and began services by singing "Praise God from whom all blessings flow." Prayer by the pastor, J. B. Reeve, D.D.; then singing, "God is Love." Then

an opening address by Elder William Still. Afterward that beautiful hymn that Dr. March loved to hear us sing as he sat in his home near the church at the bedside of a sick and dying daughter, "How firm a foundation." Miss Mary Green, blind and aged, then told of the days past, and Mr. Guy M. Burton of those that had gone on before. Mrs. E. Pommer, a daughter of Elder Francis, of Old German Street Presbyterian Church, then sang Moore's song, "Oft in the stilly night." The Rev. Mr. Bruin, Rev. Mr. Culver, Rev. Dr. Rice and Mr. Hans Shadd made short addresses, and the exercises closed with remarks and benediction by the pastor.

September 25th.—The Sabbath School celebration began by an Entrée March, bearing the school banner with the motto, "In God we trust." Prayer by the pastor; singing, and an address of welcome by Superintendent T. C. Imes. Founders' address, Robert Jones; then singing and other exercises; the anniversary address by Horace F. Owens, and the following anniversary ode, composed by H. F. Owens and set to music by L. N. Perryman :

SING HIS PRAISE.

"Hitherto the Lord hath helped us;"
 Ebenezer glad we raise,
 For the blessings he has given,
 For His grace and length of days
 Joyful we, thou Guide of Israel;

Celebrate our Jubilee ;
 Consecrate our willing service,
 And our lives, our all to Thee.

CHORUS.

Sing His praises, O ye children ;
 Tongues and instruments proclaim
 That God's mercy e'er endureth,
 And His promise is the same.
 Lend your voices, all ye people ;
 Catch the joyful sound, and then,
 Sing our Great Jehovah's triumph
 Now and evermore, Amen.

While the years have come and fleeted,
 Lord, Thy Church secure has been ;
 In the night the fiery pillar,
 In the day Thy cloud was seen.
 And the Rock of her foundation
 Shall remain, though storms assail ;
 This the promise : " Ne'er against it
 Shall the gates of hell prevail."

Days of toil and years of watching
 Have Thy faithful servants known,
 Pioneers of Jesus' kingdom,
 Laying Zion's corner-stone.
 And we thank Thee, Heavenly Father,
 For the earnest lab'lers gone ;
 Left their work when called by Jesus,
 Crossed the river, one by one.

" Hitherto the Lord hath helped us,"
 And His Church triumphant stands,
 Pointing to the " many mansions,"
 In the " house not made with hands."
 Cov'nant-keeping God of ages,
 Whether light or dark may be,
 By Thy hand direct Thy Zion,
 Till Thy final victory.

The exercises closed by the presentation of a gold "Gloucester Medal" to the First Superintendent, Robert Jones.

September 26th—"Young People's Association Day" was duly celebrated by music and addresses; the history by Dr. Caroline V. Anderson, and addresses by Rev. Wm. R. Templeton of Reading, Pa., and Rev. F. J. Grimke, D.D., of Washington, D. C., all of them members of the Association, which is twenty-five years old on September 27th.

The Dorcas Society, King's Daughters, and Andrew and Philip Brotherhood united in exercises, as follows: *Dorcas Society.* Prayer by Rev. W. R. Templeton, singing, and an address by Rev. J. B. Reeve, D.D. History of the Society by Miss J. F. Jones; a solo by Mrs. M. A. Bolding, and an address by Mrs. L. J. Coppin. Miss J. F. Jones said in substance: "In recalling the work of the Society our thoughts go out to those of our number who labored with us so faithfully, but who 'are not,' because God took them. Those dear immortal ones are not dead, they only 'walk with us on earth no more.'

'There is no death! The stars go down
To rise upon some fairer shore;
And bright in Heaven's jewelled crown
They shine forever more.'

'Ever near us, though unseen,
The dear immortal spirits tread;
For all the boundless universe
Is life. There is no death.'

"Mary Bond, the first treasurer, was called from us March, 1885. She was so generous and unremitting in her efforts that her memory is still fresh and dear to many. The next to be called was Mrs. Webster. How she loved the Dorcas Society, and how faithfully she labored for it, and attended it! coming, as some of us felt, at the risk of declining health.

"Dear Mrs. Mary Purnell, the type of a quiet Christian character, was the next taken. We all remember how substantially she used to aid the Dorcas, and how often her voice was raised in prayer in its behalf.

"Mrs. Mary Somerville went from us in August, 1890. She was elected second treasurer and served for five years. A good, faithful member, ever ready to give aid and labor for God's poor. Her counsel and assistance were sadly missed. When her daughter, Miss Alma Somerville, was unanimously elected treasurer it seemed eminently fitting that the daughter should take up the work where the mother laid it aside.

"Mrs. M. Dunn was another unostentatious Christian, quietly and constantly working for the Master, making many sacrifices of personal comfort, that she might give and do for the afflicted and needy.

"Mrs. Selina Johnson, Mrs. Maloney, Mrs. Demun have all been called from labor to reward, and their works do follow them.

"In this review of the years, we would not recall only the labors of those who have passed to the other side, but we would remember, with gratitude to the giver of all good gifts, the excellent and valiant services of those who have wrought all these years. Much of the success of our work, and the feeling of harmony that exists, is due to the just, broad and Christian spirit of our *one* and only president, Mrs. Sarah Titus.

"And now, dear members of the Dorcas Society, what lesson can we draw from this review of the work? Is there anything to help, to encourage, to warn?

"To my mind the one unmistakable lesson is the *strength* in combined small efforts, and the other is a patient continuance in work."

King's Daughters, Miss F. L. Somerville, president, began by reciting the 45th Psalm, and sang "In His Name." Miss F. E. Still then gave a history of the Circle, and its work, followed by a solo from Miss Mamie Saunders, and recitation, etc.

Andrew and Philip Brotherhood opened with an Introductory by Thos. H. Gaskins, president, and a history by T. C. Imes, M.D., then singing, recitation, etc., closing with a benediction.

Friday evening, September 28th, a reception under the auspices of the Session, Board of Trustees, and Band of Willing Workers was

given in the lecture room, after an interesting meeting in the church, which was attended by a number of colored Presbyterian ministers, who had been holding a convention in the interest of Presbyterianism among the colored people. It was an interesting gathering. Rev. W. A. Alexander, Plainfield, N. J.; Rev. P. B. Tompkins, New York City; Rev. H. G. Miller, New York City; Rev. R. A. Armstrong, Harrisburg, Pa.; Rev. William R. Templeton, Reading, Pa.; Rev. E. W. Cobert, York, Pa.; Rev. E. F. Eggleston, Baltimore, Md.; Rev. W. C. Brown, West Chester, Pa.; Rev. C. L. Jefferson, Wilmington, Del.; Rev. M. Anderson and Rev. T. H. Lee, Philadelphia; Rev. D. W. Anderson, Camden, N. J. The Rev. F. J. Grimke, D.D., Washington, D. C., was unable to be present, but endorsed the movement. The Rev. J. B. Reeve, D.D., was chosen moderator, and Rev. Armstrong, clerk. A number of these brethren and others at the reception made short addresses interspersed with singing, and at the close a "loving cup" was given with this inscription: "Presented to Mr. Robert Jones on the fiftieth anniversary of Lombard Street Central Presbyterian Church, and of his eldership therein. Philadelphia, 1894." Elder Jones, in receiving the cup, said he appreciated it highly on account of the name it bore, and the kindly feeling it betokens. Well might Drummond call Love "the greatest thing on earth."

God is Love, His mercies brighten
 All the paths in which we rove.
 Bliss He wakes, and woe He lightens :
 God is wisdom, God is love.

Sabbath morning, September 30, 1894, the Rev. J. B. Reeve, D.D., pastor, preached the Semi-Centennial sermon, as follows :

A Jubilee shall that fiftieth year be unto you. The Church of the living God, the pillar and ground of the truth.—*Lev. 25: 11, and 1 Tim. 3: 15.*

Many hundred years lie between the age of Moses, the lawgiver, and that of Paul, the Apostle, to the Gentiles. But faith springs arches whereby she easily bridges centuries and makes the near and the far in the realm of divine truth seem as one.

We have therefore blended that earlier inspired word by Moses with this later one by St. Paul, and so have gotten just the text we want to consider on this holy day, the last, and because the Lord's, the great day of the festal week, and celebration of the fiftieth anniversary of our church.

God, speaking by His servant Moses, said to His ancient Church in the first words of our text: "A jubilee shall that fiftieth year be unto you. A season of gladness, of joy and rejoicing."

Whether this part of our text was one of God our Father's exceeding great and precious promises to His Church, or one of His commands in

the keeping of which there is great reward, this one thing is certain now: history shows that Jubilee came, came not only in the course of revolving years, but came as a delightful experience into the very life of that most ancient Church of the living God. For its coming as for its keeping He had made full and rich provision. He who in the beginning set the two lights in the firmament of the heaven, and said, "Let them be for signs and for seasons and for days and years"—He, the living God, in constituting the early Church, so designated certain periods of time that they led straight on and up to this fiftieth year of gladness, or jubilee.

Each seventh day was to be hallowed, a Sabbath, the holy of the Lord, a delight, honorable. Then each seventh year was to be a Sabbath year. "The Sabbath of the Fields," as the Rev. Dr. Hugh Macmillan has called it in one of his admirable books. Field and flock as well as man, whether master or servant, were, for that time, to rest, to be redeemed or released from burden-bearing.

Then when seven times seven years, or seven Sabbath years, had been numbered there came, in God's own order, this fiftieth or Jubilee year.

The weekly Sabbath was jubilee in germ, the Sabbath year was the bud, and this fiftieth year was the full-blown fragrant blossom. But the fruit

was not yet. It is true that this year redeemed lands, which had been forfeited, back to original tribal or family ownership. Every servant, too, who had been sold, or who had sold himself for debt, was redeemed from servitude to freedom. This year was ushered in by the great trumpet's joyful sound—proclaiming liberty throughout all the land to all the inhabitants thereof—our own old Liberty Bell's sacred inscription.

Thus the fiftieth year was full of these facts and forces of a redemption which freed lands and servants, and set the latter singing, with those whose heritages had been redeemed—notes which suggested Charles Wesley's grand old hymn, so dear to John Brown's heart.

“The year of jubilee is come.”

And yet that year was God's own radiant and odorous flower, only not fruit, because its redemptions affected materialities, not mind and heart. What was needed and that which had been promised and prefigured was a redemption which delivers body, soul and spirit. And this is just what the Church of the living God, the pillar and ground of the truth, as St. Paul knew and served it, proclaims, the redemption which is in Christ Jesus.

It is a most significant fact that in the Church of the living God, as it has passed from old to new, from Jewish to Christian, from ancient to modern,

this jubilistic principle has remained, growing brighter, stronger and more distinctively spiritual, while that which seemed to be elemental to it has passed away. Not the seventh, but the first day of the week is Sabbath now, and the Sabbatic year is not thought of since the Jews ceased to be an agricultural people. But the fiftieth year, the Jubilee, is kept now, not as a form but as a fact into which a personal experience is woven. It seems not long ago when the American Board of Commissioners for Foreign Missions observed its semi-centennial. Fifty years had passed since that noble institution whose beginnings were among consecrated young men on bended knees beside a hay stack. It had grown to such proportions, was then so widely active in helping to fill the dark places of the earth with a knowledge of the redemption which is in Christ Jesus, that its friends and patrons in the Church at home and its beneficiaries in foreign lands with joy and gladness of heart kept its jubilee. Praises, thanksgivings went up to God from thousands on thousands of thankful hearts and lips, and fiftieth anniversary offerings were cheerfully made, and so the dominion of God was extended.

A year or two ago the Queen of England and her subjects in kingdom and empire and provinces the world around kept her jubilee ; rejoicing before God that one who as a girl had begun her

reign, had in His providence reigned on through fifty long, changeful years. That as happy maiden and then matron and then as a sad-hearted widow she had held that lofty throne. All Christians rejoicing most of all that through it all she had still held fast a simple faith in the living God ; with such clear conception of the oneness of His Church, that she had worshipped Him as heartily among her humbler subjects in Presbyterian Meeting House in Scottish Highlands as in her royal chapel at Windsor, or in Westminster Abbey, or St. Paul's Cathedral.

Last year, the Free Church of Scotland kept its jubilee. After ten long years of conflict, on May 18, 1843, had come that famous disruption of the old Scottish Presbyterian Church, when nearly five hundred ministers walked out of the General Assembly of that Church to freedom of conscience and worship. And though they knew well that before that day's sun went down four or five hundred of their families might be forcefully driven out, still in the light of that same May day, those godly men marched into a hall, already selected in anticipation of trouble, and organized, as we have said, the Free Church. Without church buildings or colleges or divinity halls, and with the opposition of the secular authorities, in relative poverty, they began. And last year, 1893, strong, magnificently, numerically and financially, and with well-

supported mission stations throughout the world, they kept their jubilee. The living God had made for them, helped them to make for themselves, that fiftieth year grandly jubilistic.

Is it not a striking coincidence that just about a year after that famous disruption of the old Scottish Church, there should have been right here in Philadelphia, in a little local Presbyterian church of our own people, internal conflict and disruption in which three or four score religious liberty-loving Christian men and women come out, and thus the Lombard Street Central Presbyterian Church began. And is it not an equally striking coincidence or providence, as you will, that soon after the rupture and its results here and the great disruption and continued bitterness there, that the founder of this church, the Rev. S. H. Gloucester, should have found his way there to plead on Scottish and English soil the cause of this communion?

This we are sure is true, that in some instances auld Kirkmen and Free Churchmen were diverted for the time from their own feuds while they listened to this voice from beyond the sea and saw in the man of African extraction that which reminded them of Augustine, that eminent North African Christian. Thus, almost within a year of disruption of the old there and the organization of the new and free on a large, grand scale, was this our own local Presbyterian church organized July

22, 1844. And so it comes to pass that within twelve months of the celebration of the Semi-Centennial of the Free Presbyterian Church of Scotland, we too celebrate our Semi-Centennial. We have had our full grand week of sacred festivities, and on this holy day we have our hearty worship and fiftieth anniversary sermon.

An ancient scripture says, "The righteous shall hold on his way and he that has clean hands shall grow stronger and stronger." Without claiming for this church these characteristics beyond that of neighboring churches, this historic fact is our joy to-day, that for fully fifty years this church has held on its way--has--God be praised--grown stronger and stronger.

As a church of the living God, it has fully made manifest that possible reconciliation between the two which elsewhere seem irreconcilable--stability and progress. Settled on a rock and yet moving forward unto perfection.

Its spirit or mode of moving out along the advancing lines of Christian activity, while still holding to the old established faith, is evidenced by our various church associations, so harmoniously active in this semi-centennial celebration.

In its Presbyterial relations our church grows stronger and stronger, until, for years now, by self-support and cheerful; if humble, contributions to denominational boards and other beneficent



LENA ENG CO. PHILA

work, it has been a living witness against the assertion sometimes made, that our churches are always wards.

Not unto us, not unto us, not unto us, but unto His name be the glory, who said to us: "A jubilee shall the fiftieth year be unto you." Thanks be unto God who hath given to us this victory—this jubilee in the Church of the living God.

In Memoriam.

REV. STEPHEN HENRY GLOUCESTER, the second son of Rev. John Gloucester, Sr., was born in Tennessee, 1802; was one of the six children the father redeemed from slavery by purchase in 1810, after he (the father) came to Philadelphia, going from place to place, even to England, to get the money. Stephen worked for a long time in the family of Alexander Henry, on Arch Street, and when his brother, Jeremiah, died, he took charge of the school in Norris Alley that Jeremiah had conducted. In this we see the self-confidence and boldness of character in Stephen. He had only such education as he obtained by perseverance in a limited way. Jeremiah had been educated at college by the Presbytery. Stephen had not; but like his father, he employed assistants that could teach the higher branches. Among his assistants was the late John Bowers. The school became very popular among the better class of colored citizens. There were several others at that time, and also a public school in the building in St. Mary Street, afterward removed to Sixth above Lombard, now called the "James Forten School," taught

by Mr. James Bird, and the girls by Miss Maria Hutton. There was also the Willing Alley Free School, taught by Friends. The children of this school were taken every Fourth day (Wednesday) to Friends' meeting, Pine below Second Street. Mr. Gloucester continued the school after the death of his brothers (Jeremiah, 1828; John 1832), who were pastors in succession of the Second Church. He then turned his attention to the ministry, but not having a collegiate education, was unable to pass the required examination to entitle him to ordination as an ordained minister; the Presbytery, however, gave him license to preach as an evangelist.

Mr. Gloucester became an acceptable preacher of the Gospel. Some of his explanations of difficult subjects, though homely, were such that any could understand and receive; for instance, in explaining the dawning of faith in the human mind, he would liken it to the dawn of day: at first we can only discern large objects about the room, then smaller objects, until, as it becomes brighter and brighter, we can see even a pin on the floor. Also in explanation of the joy in heaven that each one has (a subject that without this homely explanation is a perplexity to many), he did not dispute the joy, nor the fullness thereof; from the infant of a day, to the saint of a century; from the penitent thief on the cross to the

martyred Stephen—all had their full of joy ; he likening it to a row of measures, from a gill to a gallon, all full, as much as they could hold ; all happy as they could be, all fully blest. Stephen was not the singer his father was, but as a manager of church work he was very successful, not hesitating to adopt anything that tended to keep alive the interest of the members ; for instance, in place of "love feast" he would have what was termed a mental feast ; plain crackers and water were used, and whatever of experience and encouragement anyone chose to give was spoken. This tended to keep a social, kindly feeling in the congregation which, with the visitation by pastor and elders, promoted better attendance to church duties, and was not as expensive and enervating as the present fancy cakes, cream, confectionery and music, and more becoming the house of God. In his visit to England he found that the ministers there preached without written sermons, and, therefore, had to study and get fixed in their minds the subjects they would preach about. This he had to do while there. English clergymen generally wear gowns, and on Mr. Gloucester's promising to wear one, he was made a present of a heavy black silk gown that he wore with becoming dignity until he died. He was the only Presbyterian minister in Philadelphia that wore a gown. In 1842 Mr. Gloucester delivered a discourse on

the death of Mr. James Forten, Sr., to the Young Men's Bible Association of the Second Presbyterian Church, which was published by request. He took as a text: "I go the way of all the earth; be thou strong, therefore, and show thyself a man." (1 Kings 2:2.)

"This was David's counsel to his son who was to reign as his successor on the throne of Israel. Solomon was at this time young and inexperienced, and an immense trust was to be committed to his hand, at the death of his father. This was an undertaking of great magnitude and difficulty, and, to secure its success, it would be necessary for Solomon to give heed to the instructions of his pious and dying father. To show himself a man he must be intelligent, punctual, energetic, persevering. Solomon was urged by his pious father to keep the charge of the Lord his God, to walk in His ways, to keep His statutes and commandments. Whatever other qualifications he might have, unless he possessed genuine piety he had no reason to expect he would succeed in governing the nation or in erecting the temple for the worship of the Most High."

Such is a sketch of the sermon, to show that Mr. Gloucester was a good practical preacher. Stephen Gloucester was human; and active, energetic men are more prone to err in the sight of their fellow men than the quiet and non-progressive. It was

so with his father; he desired that his sons should be his successors, the people rebelled; Stephen desired to be the successor of his brothers, the people rebelled; but Stephen was not easily defeated, and, therefore, renewed his object until he accomplished it. In the father it was based on what he thought the best interest of the church, and God took him early from the trouble that was gathering. Stephen based his later course on protection to the interest of his family and his right to "live by the altar." God took him early and saved him from himself and the evils that are inseparable from our humanity, and will not leave us only in answer to prayer and fasting, the necessity for which so few consider. The Presbyterian Church, among colored people, lost a "strong man in Israel" when Stephen Gloucester died. He was outspoken when necessity required it. A Mr. Pierce (who died recently in New Jersey, leaving a large sum of money to Lincoln University) was being examined by Presbytery on his studies, and did not pass well. It was remarked that as he was going to Africa it would do. Mr. Gloucester replied that they needed as talented men for Africa as here, and so gave reproof openly against the idea that anything would do for colored people.

REV. BENJAMIN F. TEMPLETON, the third pastor

of the church, was born in Cincinnati, O., 1818, and was educated at Athens, O. When he came to Philadelphia he preached for the Second Presbyterian Church. In 1856 he accepted a call to the pastorship of this church, and with him came twenty-five members from the Second Church, among whom was Sheppard Shay, who became an elder, and Robert Gurley, who became a president of the Board, and others who were good, efficient workers in the church. Mr. Templeton was a very exemplary, pious man, and esteemed highly. His voice was not strong, but his language and fervency of spirit made his preaching acceptable to those that heard him. His ministration to the church was short. Being of delicate constitution, after a short illness, he died February 6, 1858, and was buried in the vault in front of the church. He left one child, a son, William R. Templeton, who studied theology under the care of this church, in the Allegheny Seminary, and is now the esteemed pastor of the Washington Street Presbyterian Church, Reading, Pa. The mantle of his father having fallen on him he wears it with the blessing of God, in all humility, a faithful worker in the cause of Christ.

ELDER JAMES PROSSER was born in Mount Holly, New Jersey, 1782, came to Philadelphia in early life, and worked for a Jew family, as coachman.

While in this employment, he connected himself with the communion of the First African Presbyterian Church, under the pastorship of the Rev. John Gloucester, and, with Messrs. Webb, Clarkson, Craig and McNeil, was ordained elder in 1810, they being the first colored elders in the United States. Mr. Prosser then quit the employment of coachman, on account of being compelled to drive on the Sabbath, and engaged in the restaurant business, in which he continued to a short time before his death. Father Prosser was a man endowed with extraordinary firmness of character and untiring industry, both in secular and religious duties, never letting the one interfere with the other (from the standpoint he took of each), and he was, therefore, successful in both. In business matters, he prided himself in having everything of the best the market afforded, and exacted from his help the most scrupulous neatness in person, and polite attention to customers, so that his name and establishment became known and appreciated, far and near. As in business, so he was in the church—attentive to every duty, and persistent in urging, both from the platform and in their homes, the membership to do theirs. It was customary in those days to visit the absentees at least every quarter, after the communion, and on such visits, even if they were at the washtub or other work, Father Prosser would have them stop for a few

minutes, and have a word of prayer. The visit would be short; no time wasted in useless talk, and we can conceive with what renewed strength the toils and care of life could again be entered into, after being led at the throne of grace by one whose very life and success was an exemplification of what confidence in God and energy in every duty can do. Another feature in his life, as an elder, was out-door meetings on Sabbath afternoons, in Bedford and St. Mary Streets; his boldness and confidence in God; his strong, manly voice, urging his hearer to flee the wrath to come; the scene, the man—all was impressive. It was at one of these meetings Mr. Prosser met a white man, named William Jermon, whose father was a Methodist preacher. This young man had the gift of speech, and was holding meetings wherever he could get opportunity among the colored people (but without a license to preach from his church). Father Prosser and a few in the church differed about a matter connected with his business (the sale of wine and liquors), but, being scrupulously temperate himself, and of strong will and mind, he saw it not as they did, and, out of very respect for the man, his general consistency of life, pride of character, perseverance in work for Christ and the Church, he was honored and esteemed by all. As an elder, Father Prosser continued with the First Church a number of years,

then, with Elder Webb and a number of the membership, formed the Second Church, and worshipped in Norris' Alley, Second above Walnut Streets. Afterward, they located in St. Mary Street, and, for some cause, he ceased to act as an elder, and went to the German Street Presbyterian Church ; afterward he came back, and continued as a private member. July 4, 1847, he connected himself with the communion of this church, and, with George Potter, Sr., was elected elder, and installed March, 1848. He died March, 1861, in the seventy-eighth year of his age, after thirteen years' active service in this church, and over fifty years in the cause of Christ, rarely being absent from any meeting, leaving his place of business for the time, and returning to it when meeting was over. "Not slothful in business, fervent in spirit, serving the Lord." This grand old hymn of Dr. Watts' was a favorite of his :

I send the joys of earth away ;
 Away, ye tempters of the mind !
 False, as the smooth, deceitful sea,
 And empty, as the whistling wind,

 Your streams were floating me along.
 Down to the gulf of dark despair ;
 And while I listened to your song,
 Your stream had e'en conveyed me there.

 Lord, I adore Thy matchless grace,
 That warned me of that dark abyss ;
 That drew them from those treacherous seas,
 And bade me seek superior bliss.

ELDER WILLIAM BROWN was born in Philadelphia, 1805. In early life he worked in the family of the Rev. Dr. Janeway, and became a member of his church, the Second Presbyterian, then located at the northwest corner of Third and Arch Streets. He afterward joined the Second African Church, and came out with this congregation July, 1844. He was elected an elder with Robert Jones at the organization of this church, and ordained August, 1844. Brother Brown was quite small in size, gentle and pleasant in his tone of voice, and notably polite to all. This came in a great measure, no doubt, from his having always lived in the private families of the cultured and the rich. He had not the opportunity of attending the meetings of the church as he would like, but his piety and love for Christ and His church was deep and evident, rendering him beloved by all, and saving him from much of the unpleasantness that is consequent on an active participation, even in the affairs of a church.

Elder Brown died March, 1865, in the 60th year of his age, having served twenty-one years as an elder in this church.

ELDER GEORGE POTTER was born near Salem, N. J., March 14, 1794. He became a communicant member of the Second African Church in 1838. Under the pastorship of the Rev. Andrew Harris

he came out with this congregation, but declined to be elected an elder at the organization. Brother Potter was of gentle, unassuming disposition, a loving husband and kind father. Though an elder, he preferred to hear rather than be heard. The prayer meetings of the church were his especial delight. He was always in one of the four-armed chairs that stood beside the desk in the lecture room. His door was always open to receive the ministers that supplied the pulpit when vacant. His residence being the second door above the church, made it convenient for that purpose or for church members to stop and have a social chat about things of interest to the church. Mrs. Potter, like her husband, was gentle and loving in disposition, fond of the female prayer meeting, and resigned to whatever was the will of God. Both were spared to a ripe old age, and are remembered with kindly feelings by all that knew them. Elder Potter died October 20, 1869, in the 76th year of his age, having served the church twenty-one years as an elder.

ELDER GEORGE W. EVANS was born in Alexandria, Va., 1821. He became a member of this church September, 1848; was a faithful and successful worker in the Sunday-school and choir. Being blessed with a voice and love for singing he took the lead in sustaining the vocal music

of the church. Not being blessed with a lucrative business, he considered that in thus laboring he was giving what help he could in sustaining the worship of God. He was elected an elder with Thomas H. Davis and Sheppard Shay July 2, 1859. Brother Evans was blunt of speech in whatever he thought, and therefore liable to disagreement with brethren of session, or even the pastor himself. In consequence of a feeling growing out of such a disposition his stay with us became unpleasant and he left with his family and joined the Shiloh Baptist Church shortly before his death, which occurred March 6, 1868, in the 47th year of his age, serving about eight years as an elder.

ELDER STEPHEN PURNELL was born February 7, 1801, at Snow Hill, Md. At what time he became a member of the Second Church we have not been able to learn, but he was ordained there an elder about 1854, and continued with that church until it dissolved ; and on the 5th of June, 1867, became a member of this church ; was elected an elder, and installed January, 1872. Brother Purnell was a man of positive, sanguine temperament, a thorough Calvinist in his belief and teachings as an elder ; taking great delight in expressing his strong confidence in God, his belief in divine sovereignty, and acceptance of the doctrine of foreordination. Of all the brethren in

the Presbyterian eldership, none excelled him in the hearty taking hold and intellectual explanation of these doctrines, so dark and inexplicable even to many in our denomination. Brother Purnell was gifted in the power of praise, and he seemed to take it as a matter of duty under God to do all he could in that part of worship ; being found in the choir almost to his latest hour on earth. It is still remembered with holy joy the rich old tunes, to the grand old hymns that he used to lead, a verse of one being :

“Awake my soul in joyful lays,
And sing thy great Redeemer’s praise ;
He justly claims a song from thee.
His loving kindness—Oh how free.”

The strengthening influence of such a life still goes on, even yet, though the voice has ceased on earth and is praising in Heaven. Elder Purnell died October 30, 1875, aged 75 years.

ELDER ED. A. WILEY was born in Alabama in 1844, went to Oberlin University, Ohio, and after completing his studies came to Philadelphia and was received on certificate from the First Congregational Church, Oberlin, March 8, 1870. He was elected an elder and ordained January, 1872. This young brother, although not long a resident of this city, seemed to be chosen for the eldership on account of his steady, quiet piety. He

worked in the Sabbath-school, and had been a member of the Board of Trustees, and at the beginning of his membership took an interest and a part in every movement for the good of the church, evidently from a sense of duty. His piety was deep, his convictions strong, his professions quiet, and nothing could move him from what he considered essential duties. In his last illness (the consumption), when advised to take spirituous stimulants he refused, saying if it was the will of God he was ready to die, but he could not use that which was the cause of so much evil in the world. Elder Wiley died March, 1874, in the 30th year of his age, having been a member of the church four years and a member of session two years:

ELDER SHEPPARD SHAY was born in Accomac County, Va., September 1, 1799, joined the First African Church 1820, under the pastorate of the Rev. John Gloucester, Sr. In 1824 he went with those that withdrew from the First Church and formed the Second. This split was occasioned by an opposition to Jeremiah Gloucester, whose father shortly before his death had recommended him to the care of Presbytery as a candidate for the ministry, and a part of the congregation wanted to wait until he completed his studies. Others opposed it so strongly that it resulted in

the separation. About this time, 1824, there was great excitement among the colored people about emigrating to Hayti, and Brother Shay went there ; he returned in 1828, and in 1830 was made an elder in the Second Church. Brother Shay staid with the Second Church until he, with twenty-five others, joined this church in 1856. • He was elected an elder July 2, 1859. Brother Shay was a great student of the Bible, and loved to attend Bible-class in the Sabbath-school. In his latter years he was sexton of the church, and spent much of his leisure time reading and studying the school lessons. It was refreshing and strengthening to hear him lead in prayer for the Holy Spirit to come, "fair as the moon, clear as the sun, and terrible as an army with banners." It was in 1872, while the pulpit was vacant, that the Holy Spirit put it in the heart of Brother Shay and others to have a protracted meeting ; they visited the people from house to house, praying and exhorting them to flee the wrath to come. Brother Schreiner, a city missionary ; Brother Samuel K. Godwin, an Episcopal layman, and others, assisted in the evening meetings. The ingathering of souls was the largest ever known at one communion in this church, fifty-two being added May 10, 1872. The Mutual Aid Beneficial Society of the church is a living work of his and Brother Robert Gurley. Nobly and well did

they nurture it, and the benefit it has been, and still is, is best known by its members. Brother Shay died November 4, 1882, aged 82 years, after a church membership of sixty-two years, and an eldership in the church of twenty-three years; verifying the promise, "With long life will I bless thee, and show thee My salvation."

ELDER THOMAS H. DAVIS was born on the eastern shore of Maryland, March 10, 1821, came to Philadelphia a small boy, and by industry and perseverance became a man of prominence and means. He united with the church December, 1857; was elected an elder July, 1859.

Brother Davis served as superintendent of Sabbath-school for two or three years, taking great pride in having it conducted so as to interest both teachers and scholars. He also took pleasure in leading the singing in prayer-meetings, so those that attended might feel blessed in coming. His business prevented him attending as regular as was desirable, and he was missed; for his genial, lively spirit was suited to the mind and condition of the people, lifting them from the cares of life, and causing them to rejoice in God. Elder Davis died March, 1884, after a membership of church twenty-seven years, and in session twenty-five years, in the 63d year of his age.

WILLIAM LAWS was one of those that came out of the Second Church, a "charter member," as well as communicant. He was not prominent in prayer meetings, having an impediment in speech that made it unpleasant to him to speak in public. He was a member of the Board of Trustees at different times, from the organization of the church, and acted as agent for the sale of lots in Lebanon Cemetery until within a few months of his death. Brother Laws was born in Delaware, October, 1811, died April, 1892, in the 81st year of his age.

BROTHER LEVI BUNDICK was born on the eastern shore of Virginia, May 20, 1821, became a member of the Second Church and left it with those who formed this church. He was zealous and hardworking for the cause of Christ, doing heavy work at the "shanty," and the getting ready for the new building ; digging at the vault, of which so many felt proud, looking on it as actual labor in building the house of God. Brother Bundick was the first secretary of the Board of Trustees, being elected September, 1844, and served till March, 1848, when his health became bad, and after protracted illness he died in 1848, and was buried in the vault he helped to dig. His remains are resting there to this day with the remains of Brother Thomas Loyd and Brother John Winrow. Sister

Eliza Burton desired to be buried there when she died, December, 1861; but the Board, on account of its imperfect construction as a burial place, had permanently closed it.

JOHN P. WORTHINGTON, born in Baltimore Co., Md., 1799. After he came to Philadelphia he joined the Second Church, 1838, during the pastorate of Rev. Andrew Harris. After Rev. Harris' death, Brother Worthington took sides with the friends of Stephen Gloucester and came out with this church. His walk and conversation were such as becometh godliness in an eminent degree. To behold his countenance and see the joy with which he drank in the preaching of the Word of God, to take notice of his devoutly kneeling in time of prayer, made the atmosphere around him seem holy. His business was ice cream making, and he went, in the summer time, to Cape May, N. J., where he had a saloon, and also supplied boarding houses; but his respect for the Christian Sabbath was so great that he kept his saloon closed and refused to serve it at the boarding houses, but if they chose he would make it on Saturday and bring it to them so they could serve themselves. Brother Worthington's religion also made him an earnest temperance man, and, although he was engaged twice in the restaurant business, he would not sell intoxicating liquor,

choosing rather to fail in making money than to fail in serving God. He was respected by all who knew him, making by the help of God, "His life sublime." Died 1862, aged sixty-three years.

"And I heard a voice from heaven, saying unto me, Write Blessed are the dead that die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

HENRY CLARKE was born in King George Co., Va., 1829, and was sent to Philadelphia for education and to learn a trade. Early in life, with the blessing of God, he developed a deep-toned piety that led him to faithful work in every department of the church, especially in the prayer meetings and Sabbath-school. With Clarke were G. S. Nelson, J. E. Gardiner and others, who were good singers, which made the meetings pleasant and strengthening. Nelson, Gardiner, Bundick, Clarke and others of the young men, while yet in the Second Church, held a prayer meeting in a court in St. Mary Street above Sixth, on Sabbath afternoon, for the conversion of sinners, and God signally blessed their efforts and strengthened their souls. All of them have gone from labor to reward.

"Life's duty done, as sinks the clay,
Light from its load the spirit flies;
While heaven and earth combine to say,
How bless'd the righteous when he dies."

ROBERT GURLEY was born in Delaware, 1819; came to Philadelphia, 1845; became a member of this church on certificate from the Second Church September, 1857. Brother Gurley worked many years for Dr. Moore, a "Hicksite Friend," and this, no doubt, accounts for his regular, thoughtful habits of life. He became a member of the Board 1862, and served as president or treasurer for a number of years. In appreciation of his services as a member of the Board he was presented with a gold-headed cane. Brother Gurley highly esteemed the "token" *for the spirit it showed* and its unexpected coming. With Brother Shay he was instrumental in forming the "Mutual Aid Beneficial Association" of the church, watching and nursing it until it became solid and able to stand. Brother Gurley, although strong in his opinions and firm in any position he took, was not contentious, and therefore was never brought or called before session. He was a fervent Christian, often giving testimony in the meeting of his love for Christ and joy in the Holy Ghost. His rejoicing at such times would break forth in strong contrast to his general staid demeanor. He could well say:

"I stand on Zion's mount;
And view my starry crown;
No power on earth my hope can shake,
Nor hell can thrust me down."

Died January 5, 1885.

JESSE E. GLASGOW was born in Chester County, Pa., March 1, 1801, died May 15, 1871; became a member of the church on certificate January, 1846, and soon became active in the Sabbath-school and Board of Trustees. He was appointed superintendent of Sabbath-school November, 1851, after the resignation of John McKee. A prominent feature of Mr. Glasgow's administration was the getting up of entertainments that highly delighted the children and their parents, as it was an opportunity to show their accomplishment in singing or speaking. Brother Glasgow was an untiring worker in whatsoever he was given to do, and although he and other brethren would differ about ways and manner of doing things, he did not let it make him fold his arms and stop work, but to the last was found striving to do what he could for the Church of God.

FIELDING CARTER BUTLER was born in Philadelphia, February, 1842, and died 1882. He was received into the communion of the church, March 8, 1871, and at once interested himself in the prayer meetings, Sabbath-school and every other department of church work. He served for several years on the Board of Trustees; his conduct and manners were such as endeared him to all that became acquainted with him. A beautiful Christian life, "adorning the doctrine of Christ the Redeemer."

His home influences were conducive to such a life. Blessed are they whose lives are cast in godly places, who, living as becometh righteousness, it may said of them, though dead, their works do follow them ; and again, the memory of the just is blessed. God has ordained it that we must work out our salvation with fear and trembling, and the Holy Spirit will work in us the will and do of his pleasure.

FATHER LOHMAN (as he was called on account of age), joined the church September, 1867, after the Second Church closed. Where he was born is not certain, but from his mention of his godly mother in experience meetings, it is thought she was a slave, probably in Delaware. He came early in life to Philadelphia and engaged actively in the barber business, but, unlike brother Worthington, he could never see the duty of "remembering the Sabbath day to keep it holy." He could not read or write, and therefore the reasoning of his mind was rather crude ; but one thing is certain, his *love* for Christ and the Church was true. In the latter part of his life he became quite poor and unable to keep a shop, his children being bad and a drag on him. At this time he walked miles of streets, selling cakes and candy from a basket. It is for his *hopeful, truthful* disposition, that this mention of him is made, and the pattern he showed in not "for-

saking the assembling together" in the house of God, walking three or four miles to get there. "Faint and weary, yet still pursuing," he died May 1890, in the 76th year of his age.

FRANCIS WOOD was born August 28, 1843, in the city of Philadelphia. Died December 20, 1891. He became a member of the communion, April 6, 1869, and soon became an energetic, useful worker in the church, being elected a member of the Board October 1870, and at the time of his death, December 20, 1891, was their secretary, and had been for a number of years. We also find his name on a Sabbath-school "programme" of November 26, 1874, as superintendent, with John S. Roberts, musical director, and Cecilia M. Davis, accompanyist. Brother Wood always declined election as an elder, preferring the more active duties of a trustee. In 1877 he was presented by the Sabbath-school with a silver ice-pitcher, as a testimonial of his valuable service. In 1880, he was presented with a framed testimonial, for services as chairman of committee on lectures and entertainments of the Young People's Association; again, in 1886, he received from Robt. Bryan Post, G. A. R., a framed vote of thanks for an oration delivered before them; and in September, 1890, he was presented by the Board of Trustees of Lombard Street Central

Presbyterian Church with a large, framed testimonial of appreciation, for twenty years consecutive service as a member of the Board, eighteen years of which he was their secretary. Predominant, positive and persistent were a trinity of points in Brother Wood's character that made him the strong man that he was ; being intelligent made him predominant, being industrious made him positive, and being conscious of these made him persistent. The church needed such a man ; they had had intelligent men, but not industrious ; they had had industrious men, but not intelligent. The spheres that Brother Wood accepted to work in were the Board, the Sabbath-school and the choir. In each of these his character shone bright and effective. Men are fitted by nature for a special kind of work, and it were well that we studied ourselves more than we do, and would choose the paths for which we are best suited. Peacefully he passed away from a loving wife and children, and friends. We say of him :

*Servant of God, well done ;
Rest from thy loved employ.
The battle fought, the victory won,
Enter thy Master's joy.*

WILLIAM G. HARVEY was born in North Carolina, October, 1825. At the age of 14 he came to Philadelphia, sent by his father to get schooling and learn a trade. An uncle who lived here

placed him with Mr. William Riley, at Fourth and Union Streets, to learn boot and shoemaking. After finishing his trade he returned home, and in 1846 his father died, leaving a widow and six children, two sons and four daughters, of whom William was the oldest. The burden of "head of the family" fell on him, and well and manfully did he bear it to the day of his death. Having lived in Philadelphia and learnt his trade here, it was concluded best to move to this city, which they did in 1847. William early in life determined to accumulate property, with which he could take care of his mother and help his brother and sisters, and he did it; but always kept the "rein" in his own hand, which at times seemed harsh; but *strong-willed* men are *positive*, and by being so, accomplish more than they otherwise would. That he did good and well, cannot truthfully be denied; but, alas! "The evil that men do lives after them. The good is oft interred with their bones."

Brother Harvey became a member of the church March, 1853, and was elected a member of the Board October, 1855, and served now and then for a number of years in that part of church work, often, by reason of his financial standing, being of great service. His children, who were all girls, being given a musical education, have at times presided at the organ in church and Sab-

bath-school service. Brother Harvey died in February, 1893, leaving an aged mother, for whom he made provision in his will, and a widow and six daughters.

ADDISON FOSTER was born in Charleston, S. C., came to Philadelphia early in the sixties, was employed as watchman in the First National Bank, where by industry and honesty he soon got a character that served him well in after-years. He afterward engaged in the livery stable and undertaking business. By perseverance and industry he soon built up a large trade and acquired considerable property. Brother Foster became a member of the church October, 1864, took part in the prayer service, etc., served in the Board of Trustees for several years, part of the time as treasurer. His disposition was quiet and retiring. For a long while before he died his health was bad, but he bore it with great patience. Three nephews of his wife being left orphans, he took and cared for them as his own. July 14, 1893, he passed quietly into the spirit world, trusting in Jesus, leaving a widow and three children to mourn his loss.

THE women of the church who were fervent in the spirit, showing by their faith and works their love for Christ and His cause, were many. On August 9, 1844, the session passed the following:

Resolved, "That a female prayer meeting be established, to meet on Monday evenings weekly, to be conducted by Belinda Davis (who has been a conductor of such meetings since the establishment of the first colored female prayer meeting) and Eliza Edwards, assistant, subject to the session."

In this action of the session they perpetuated a custom that was of great spiritual service to the church. Every female admitted to the communion was enjoined to attend the female prayer meeting if possible; it was a strong, reliable pillar to the church. With Sisters Davis and Edwards there have gone up from this Church militant to the Church triumphant, from prayer and labor to praise and reward, Sarah Maxwell, Julia Maloney, Susan Boon, Henrietta Potter, Keziah Jackson, Amy Roberts, Priscilla Stratton, Rachel Macoy, Mary Purnell, Mary Somerville, and a host of worthy "mothers in Israel," whose names are precious to those still left to labor on until it is said "It is enough, come up higher."

This "female prayer meeting" has ceased, and in its place a "Young people's meeting" is held on Monday evenings. This meeting, although doing a good work—and among them are some that can truthfully say, "Oh, God, my heart is fixed"—yet there seems a growing effect from this separation of young from old that makes

the religion of to-day less solid than it ought to be. The grand old hymns of the past and the fervent heart-searching prayers that were "strength to the bones" have given way in a great measure to a class of hymns and a lightness of conduct and conversation that are in no way conducive to deep piety and prayer. "The children of a king" should not go mourning all their days, and yet they should be distinguishable from the world, that men may see that they have been with Jesus and learnt of Him. In this church there are some women who are doing a quiet, steady work for the "Master" in ministering to His aged and needy ones. The "Dorcas" Society, with Mrs. Sarah Titus, president; Miss Alma Somerville (successor to her mother), treasurer; Miss Julia Jones, secretary. And efficient aid they find in Mrs. Dr. Reeve, Ann Eliza Freeman, Julia Songo, Rebecca Garnett, Mrs. Carroll, Emma Mishaw, Mrs. Middleton, Mary Foote and others. In the early days of the church quite a number of the women lived at service in private families. Being plain and inexpensive in their dress, etc., they always had a few dollars to help the church, and therefore should be noticed. Miss Jane Potts loaned the church \$150, and when the debt was to be paid gave \$100 of it off the amount. Also at her death \$100 on condition that her grave be kept in

order. Miss Elizabeth White, \$100 for the poor of the church. The names of those that gave during their life are many. Among them was Rhoda Moore, Judith Reese, Hannah Burton, Anna M. Grey, Henrietta Jeffries, Agnes Emerson, Sarah A. Carter. These and others have gone *home* (as Sister Hannah Burton expressed it as she was dying, "I'm going home"). There are those still living that are following on in the same loving way, doing what they can to support the cause of Christ. God bless and comfort them with joy in knowing that

"High in yonder realms of light,
Dwell the raptured Saints above;
Far beyond our feeble sight,
Happy in Emmanuel's love;
Every tear is wiped away,
Sighs no more shall heave the breast,
Night is lost in endless day,
Sorrow—in eternal rest."

EXTRACT

From the *Public Ledger*, 1872.

Mr. Robert Jones, Superintendent of the Sunday-schools of the Lombard Street Presbyterian Church (colored), is having a medal cast in commemoration of Rev. John Gloucester, the first colored Presbyterian minister in the United States. The medal will be in the form of a St. Andrew's cross, having a likeness of the deceased in an oval centre. It is intended for use in Sunday-schools of the Colored Presbyterian Churches throughout the country. Officers and teachers of one year's standing will be entitled to the bronze medal; those of five years, to the silver medal; and those of ten years, to the gold medal. Scholars of one year's standing will receive a bronze medal. The award of medals will be made at the teachers' meetings.

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